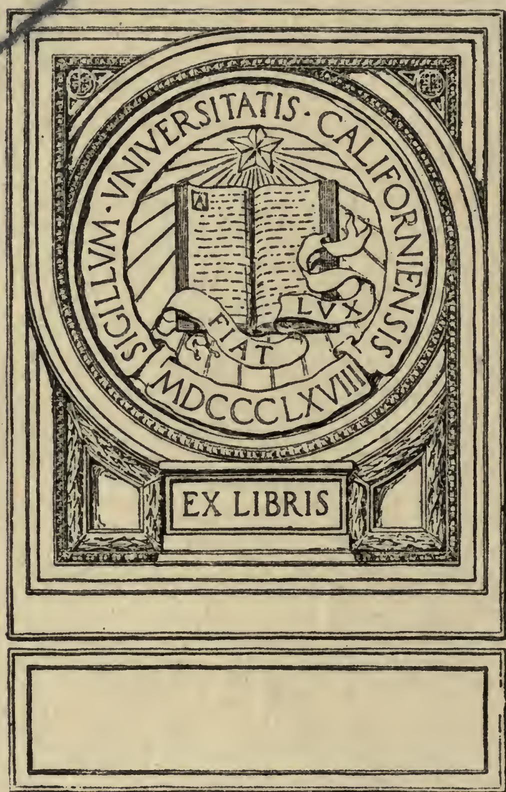
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HINDU MIND TRAINING

BY

AN ANGLO-SAXON MOTHER

Marie Tudor

WITH AN INTRODUCTION BY

S. M. MITRA

AUTHOR OF
"INDIAN PROBLEMS," "ANGLO-INDIAN STUDIES," "HINDUPORE," "LIFE OF SIR JOHN HALL, PRINCIPAL MEDICAL OFFICER OF THE CRIMEA"; AND JOINT AUTHOR WITH HER HIGHNESS THE MAHARANI OF BARODA OF "THE POSITION OF WOMEN IN INDIAN LIFE"



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PREFACE

About twenty years ago the problem of my eldest son's education first led me to take a practical interest in the training of the young. Since then I have looked carefully into various Western systems of mind training, including those of Rousseau, Herbart, Pestalozzi, Basedow, Froebel, and Madame Montessori, without finding any one of them really satisfactory. Some are good as far as they go, but none of them go far enough. During my study of these systems I often thought of Hindustan, that land of stupendous philosophy where mind problems were discussed centuries before the days of Aristotle, as a probable source of a more comprehensive method of mental training; but it was not possible for me to spend years in that country seeking what I desired, and I could not believe that a cold weather tour on the banks of the Ganges would enable me to achieve my object.

A few years ago, however, when watching the education of two of my younger boys at Eton and that of my daughter under the care of a resident governess, I met Mr. S. M. Mitra in

London. He gradually initiated me into the ancient Hindu system of mind training, which I at once perceived to be far deeper and more suitable to mental development than the various methods now in vogue on either side of the Atlantic. A special feature of the Hindu method is that it is not only a sound system of mind education for boys and girls, but is also eminently useful for the *re*-education of adults of both sexes. *Re*-moulding character on broader lines is infinitely more difficult than moulding it aright in the first instance, but the Hindu system accomplishes this delicate task without strain and with very little effort. Readers of this volume can test the process for themselves; if they thoughtfully go through even fifty of its pages taken at random, they will feel the re-educating forces at work within them.

I have discussed the subject of mind training with educationists on the Continent, in England, and in America. Everywhere there is a constant cry for fresh aims and better methods in education. Yet no one seems to have inquired carefully into the methods of mind training which have been in use for about thirty centuries in the land of the Vedas, the oldest intellectual monument of the Aryan race. An important Conference on New Ideals in Education was held at Stratford-on-Avon in August, 1915, but unfortunately the organisers of that Conference followed the usual practice of confining to the West their search for

something more suitable than our existing educational systems. I feel sure that all Western educationists, including those who took part in that Conference, will find of great value the Hindu system of mind training as explained and adapted—I believe for the first time—to Western requirements by my Hindu teacher, Mr. Mitra, and that it will afford ample material for discussion at future Conferences on education both in Europe and America.

The Hindu system of mind training does not aim simply at imparting facts; it prepares the pupil's mind to receive facts, to interpret them aright, to distinguish facts from opinions, to reason correctly from them, to recognise that logic of words is not necessarily logic of facts, and to make practical use of the information thus gained. Thereby it develops character. The Hindu system helps mental development from *within* in a way that no Western system seems capable of doing. The Hindu method of drawing out what is in the pupil, standing aside that the flower of intelligence may unfold, appears the wiser and more practical plan. One who is trained under this system will soon learn his powers and his limitations, will speedily be able to locate his weakness, and therefore will know how to work for his own fuller development.

The first essential to a student is knowledge of himself; this he cannot acquire second-hand. He must find himself, but under proper guidance.

The knowledge that is evoked from his own thought, the result of his own experience and deduction, is knowledge that is acquired with little conscious effort; it is knowledge which becomes a part of himself, and will seldom be forgotten or lost. Knowledge evoked from within is the result of co-ordination of the conscious brain with its storehouse, the subconscious mind. In the establishment of this connection and in its development lies the peculiarity of Hindu mind training. The Hindu system, as Mr. Mitra has clearly shown in his Introduction, unifies personality. It follows, whenever possible, the line of *greatest connection*, in preference to the line of *least resistance* which the West tends to pursue. It taps the source from which flow all prenatal knowledge and instinct. It develops that which, without consciousness perhaps on our part, is constantly seeking expression, influencing and directing our thought, that which is in fact the essence of what we are and will be, irrespective of others.

Another special feature of Hindu mind training is that the method is attractive. There is no drudgery about it. Readers of this volume will no doubt agree with me that the "psychological texts," as the tales are called which form the basis of the teacher's questions, together with the students' answers, are in themselves interesting reading, apart from their great value when thus adapted to the training of the mind. In the

Notes to many of the "texts" readers are informed as to which are answered by men and which by women, in order to assist them to study the different way in which efforts at self-analysis are made by the two sexes. Reference is made in this volume to the works of about fifty Occidental writers, which may be found of convenience to English and American readers. I would invite special attention to the chapter on "Franco-Hindu Psychological Affinity," written by Mr. Mitra, which, by its originality and research, adds considerably to the value of this volume. I have taken great care to avoid technical expressions. The spelling of Sanskrit words has also been simplified.

In conclusion, I have to thank Mr. Mitra for kindly writing the Introduction, and I venture to express the hope that some of his other pupils who, like myself, are convinced of the advantages of the Hindu system over Western methods, will publish one or two more volumes embracing some additional and unique features, to rouse Europe to keener interest in this ancient method of mind training as enunciated in the West by Mr. Mitra.

AN ANGLO-SAXON MOTHER.

November 10, 1916.

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HINDU MIND TRAINING

INTRODUCTION

"Seek to know thyself by means of thyself, keeping thy mind, intellect, and senses under control, for self is thy friend, as it is also thy foe."—MAHABHARATA.

"A man contains all that is needful to his government within himself."—EMERSON.

THE fact that I had the honour of representing Hindu Medicine at the International Congress of Medicine held in London in August, 1913, and the evident interest which was taken in the psychological side of the paper which I then read, especially in the illustrations of Hindu psychological control which I brought to the notice of the authorities of the Congress, and which attracted them so much that they showed them to the learned members by epidiascope, have encouraged the belief that the Western public may be interested in learning more of the psychological studies of my ancestors. During the last eleven years of my life, which have been spent in England, I have been honoured by

several Anglo-Saxon men and women of birth and culture becoming my pupils in psychology. One of them often expressed a desire to benefit the general public by publishing in book form, for Western readers, what I had taught her and some others in England, and urged me to write an Introduction. The result is the present volume, which represents the arduous labours of one of the most enterprising of my lady pupils, who modestly conceals her identity on the title-page behind the words, "An Anglo-Saxon Mother." This volume proposes to set forth a Hindu method of helping to develop and regulate Reason, and to show how it can be adapted to suit Western minds. Long before Europe had grasped the idea that a proper system of education rests upon a proper system of psychology, Hindu India had conceived and adopted a plan by which, through a series of psychological questions and answers on subject-matter previously related to the student, it aimed at drawing out generally the faculties of its young charges and putting them on the right track towards useful self-development.

The school of Descartes and Locke represented during the whole of the seventeenth and eighteenth centuries that psychology has the same limit as consciousness, and ends with it.[1] Even as late as 1876 the phrase "unconscious

[1] Vide *The Unconscious Mind,* by Alfred T. Schofield, M.D. Hodder and Stoughton, 1906.

mind" was held in the West to be distinctly a contradiction in terms, and the Occidental scientist laughed at the very idea that Hindus had been discussing unconscious mind for about thirty centuries! Yet "unconscious cerebration" (or preferably "preconscious," for when what is generally called "unconscious" or "subconscious" mind comes within the purview of consciousness it is better termed "preconscious") is as vital to the study of psychology as ether is to that of physics. It will not be surprising, therefore, if Western experts, whose recognition of that corner-stone of mental science, unconscious cerebration, hardly dates back more than a generation, smile when they are asked to think on novel lines such as are suggested in this book. Nevertheless, it is hoped that this volume will be found useful both in training the normal Western mind and also by psychotherapists who have to deal specially with abnormal mentality. In America abnormal psychology attracts considerable attention. Frequently cases of "dual personality," and sometimes those of "multiple personality," make the Western psychotherapist pause and think how their *cure* could be effected. But would it not be more advantageous to pause and think of their *prevention?* Experience of about thirty centuries has shown that the Hindu system of mind training, as hereafter discussed, prevents normal psychology from becoming abnormal. What is "dual" or

"multiple" personality but *disintegrated* personality? This Hindu system of mind analysis and consequent mind synthesis helps in forming an *undisintegrated* personality. By preventing *de*generation of the mind and facilitating *re*-generation of the mental faculties the Self is made cognizant of the true psychological relations between various mind functions and their psychological setting, which helps in interweaving them into Self in such a way as to render disintegration and consequent dual and multiple personality impossible.

The ancient Hindu sages anticipated Western "suggestion" by about thirty centuries. Subtle students of this volume will at once see how "suggestions" can be veiled in questions. The ancient Hindus recommended hypnotism only in cases in which "suggestion" while conscious, as shown in this volume, had failed. So they anticipated the famous American psychotherapist, Morton Prince, by about thirty centuries. "Hypnotic states," writes Morton Prince, "that is, artificially induced types of disintegration—are rarely, if ever, sufficiently complete, and possessed of adequate spontaneous adaptability to the environment to constitute veritable personalities."[2] Would it not therefore be as well for the students of abnormal psychology in America, where hypnotism is acknowledged to be imper-

[2] Vide *The Dissociation of a Personality,* by Morton Prince, M.D., LL.D. Longmans.

fect in its working, and in Europe, where so many people are unwilling to trust themselves to the control of strangers when deprived of all consciousness, to try a Hindu system of *prevention*, and so reduce to the minimum the necessity for attempting *cures?* Besides, those—and their name is legion—who object to having their nearest and dearest hypnotized may welcome a Hindu system such as this volume brings—I believe for the first time—before the Western world.

The Hindu has long realized that, as the body is aided by suitable physical exercises, so mental exercises, rightly selected, aid the culture of the mind. Hindu psychologists hold, however, that no matter how hard a man works, he cannot develop beyond the limit of the capacity that is born in him, the result of century after century of evolution. Recognizing identity but not "equality," they do not believe in "equality" even in Nature, for they have looked around them and seen that things in the universe may be similar, but not equal, and they believe that if the human eye had power to detect exceedingly slight divergences it would perceive that no two blades of grass are the same, that not even the specks of slime in the river-bed are exactly alike.[3] Similarly no two men are "equal": each has a certain capacity in him, different in quality and degree from that of all the rest, and they take it

[3] See note to *The Fateful Necklace*, Qs. 12, 13, 14.

to be the task of psychology, and of education based on the study of psychology, to point out how these varying capacities can best be fostered so as to develop all the useful natural powers in harmony together. Man has to make the most of the stock that he has won from the past. He cannot increase for immediate use the whole inherent endowment with which he came into this life, but he can try to combine and use the faculties comprised in that endowment in as satisfactory a way as possible until by his own work he has added to his inherent total.[4]

The psychological texts intermingled with questions and answers which are given in this book are arranged to demonstrate the application to the Western mind of an old Hindu method of attaining an easy, smooth, and even development of the reasoning and imaginative faculties, for a combination of both these faculties goes to make a thorough education, according to the Hindu mind.[5] Great care has been taken to avoid throughout all technical terms, European or Hindu, to enable Western mothers and professional educationists to make good use of the system in the mind-training of boys and girls. In India among the upper classes of Hindus tales such as these are related to a circle of hearers, generally juveniles, and questions put and answers given by word of mouth. Mind

[4] *Migration of Soul,* Q. 34.

[5] *A Commercial Genius,* Q. 11.

training by means of story-telling is used upon individuals of ordinary mental capacity, and the same system is extended to effect a cure of those whose mental state differs more or less from the "normal." It has been found useful for young and old, for boys and girls, men and women.

Oral methods have always played a most important part in Hindu education, and are employed far more than books as a means of imparting knowledge, the result of which is that, without being literate, the Hindu is often much better educated than the Western observer, accustomed to consider illiteracy as ignorance, can possibly imagine. It may be noted that many eminent Western writers have emphasized the importance of training the understanding in preference to acquiring mere erudition. Montaigne, for example, gave his opinion strongly that judgment is of more importance than reading, and that learning is of no use if understanding be not with it. The Port Royalistes, who in the seventeenth century had such a brilliant reputation as educationists in France, made a point of barring books as far as possible, and laid great stress upon conversation as a means of developing the mental faculties. Locke's dictum was: "Instruction is but the least part of education. . . . That which every gentleman desires for his son is contained in these four things —Virtue, Wisdom, Breeding, and Learning," a list in which we note that learning comes last.

Rousseau declared that "too much reading serves only to make presumptuous ignoramuses." In this, in all probability unconsciously, these Western educationists followed the Hindu method.

Though the tales included in this volume are purely Hindu, some dating from about the fifteenth century before Christ, many of the questions are not especially Hindu in character, for they have been drawn up with the idea of adapting this form of mental culture to the Western mind, and points of contemporary Western interest are therefore included in them. A careful perusal of the different answers given by the various students might afford material for valuable psychological study, and it might not be unprofitable for the reader to try to analyse throughout the tales the different characters of my pupils, which sometimes caused them to take such a different view of the very same question. Occasionally very similar questions occur in different tales and elicit different answers from the same pupils. But the deep student of psychology knows that there is nothing isolated in the working of the human mind, and, instead of blaming them for inconsistency, will no doubt give them credit for mental elasticity, which enabled them to widen their horizon, and rendered firmer their mental grasp of similar questions. As a result of self-analysis they now have no difficulty in seeing *at the same time* two sides of a question, thereby

strengthening the foundations of tolerance. Thus the student achieves the "final aim of psychoanalysis," which is "personal freedom and moral independence."[6] The reader might also note what special faculties the questions were supposed to "extract" from different pupils of both sexes, and how far the replies suggest that the line intended has been followed. It will be seen that the outside suggestion as veiled in the question is augmented by the idea which is derived from the preconscious, and therefore helps in interweaving the personality to a degree which cannot possibly be attained without harm under the hypnotic method of suggestion. As this volume is meant for Western students of psychology, all the answers contained in it are from my Occidental pupils of both sexes; not a single answer is from an Oriental. Among my pupils and friends whose answers are incorporated in it are graduates of Cambridge and Oxford, two peeresses, doctors of both sexes, and a leading suffragist. One of the most remarkable features of the book is that it contains psychological self-analysis by three generations of my pupils—namely, the "Anglo-Saxon Mother," her mother, and her daughter. Needless to say, while instructing them I was afforded such opportunities of studying psychological peculiarities due to heredity and environ-

[6] *The Theory of Psychoanalysis,* by Dr. C. G. Jung, of Zürich, p. 109. New York, 1915.

ment as seldom fall to the lot of an ardent student of the human mind.

The texts are varied in character, ranging from the simple fairy tale and subtle fable to stories like "Savitri," "Damayanti," and "Chinta," which are studied and looked up to in Hindu India as the highest models for imitation. These tales were composed at a period when the forms of fable and fairy tale were used to convey the greatest truths to man. Critics may perhaps object that the element of the marvellous contained in some of the texts is likely to repel such minds as do not love the supernatural, but it has been found from experience that even if the subject matter appear at first uncongenial to the student of mind culture, there is all the better mental exercise involved in tackling it systematically. To make an uninteresting subject interesting by paying attention to it is better training for the mind than to pay attention to an interesting subject. Beware of dropping a subject because it seems uncongenial or even diametrically opposed to one's way of thinking.[7] There is an old Hindu saying which, freely translated, runs: "The highly trained mind is that which has no tender corns to be trodden upon." That is why the Hindu does not hesitate to teach by means of tales in which some of the characters gain their end by ingenious means of which many readers might disapprove, as in

[7] *The Talkative Tortoise*, Qs. 12, 13.

"Migration of Soul." It should be remembered that Hindu action, whether masculine or feminine, does not generally differ from Western action. If the surroundings were similar and the penalty or reward of the actions the same, the accident of the men or women being Oriental or Occidental would make little difference as regards their committing or refraining from committing a crime, or doing a good or evil deed, for after all, human nature all over the world is more or less the same, though the psychological process which determines the action of the Oriental and Occidental may be widely divergent in detail.[8] I have shown this clearly in the chapter on "Franco-Hindu Psychological Affinity" at the end of this volume. Moreover, the world does not run on ethical lines. When an enemy wishes to obtain an advantage, he does not confine himself to ethical tactics, so the Hindu child is told in time what he may have to expect. The wicked are not always punished in Hindu tales, because that is just the way of the world. The moral is not drawn, but the child is made acquainted with human nature. The Hindu teacher lets the child draw his own moral according to circumstances, because if the moral were drawn for him it would leave his reason no room to work.

The oral method was not usually followed with my pupils in England, who were generally asked

[8] *Chinta,* Q. 23.

to read the text and questions and write down the answers, the reason being that though the Hindu, having been trained in the oral method for centuries, can reason quickly and easily by it, the Occidental, being comparatively unaccustomed to that method, finds his psychology grasp the unfamiliar subjects better when he has time to reflect and put his answers down at leisure on paper. The instructions which I gave with the different texts were varied to suit the pupils' stages of mental training. As examples I may cite the following:

(*a*) "Please read this tale and the questions carefully three times, with an interval of about twenty-four hours between each reading. In seventy-two hours after the commencement of the first reading begin to answer the questions, making your replies as full as possible, and giving your reasons in each case. Please answer only five questions a day, taking them in the order in which they are given."

(*b*) "Please read this tale and the questions four times, with an interval of twelve hours between each reading, the whole tale to be read through at one sitting without any interruption of any kind. Then answer not more than two questions a day. You have the choice of picking up questions at random from any part of the tale, but after each question please mention the date on which you answered it." (N.B.—There were over sixty questions with this tale, and the

object of ascertaining the dates on which they were answered was to see how the influence of the waning or waxing moon on certain temperaments guided the choice of questions.)

(*c*) "Please read this tale and the questions carefully three times, with an interval of about twenty-four hours between each reading, the reading to be done each time before the last meal of the day. Then, in seventy-two hours after the commencement of the first reading, begin to answer the questions, making your replies as full as possible, and giving your reasons in each case. Please answer only six questions a day, taking them in the order in which they are given."

(*d*) (With a series of questions unaccompanied by text). "Please read these questions very slowly, with a two minutes' pause between each question. The ten questions to be read twice a day, with an interval of twelve hours between each reading of the whole set. This reading of the whole set to be done eight times, and then two questions to be answered each day as exhaustively as you can, giving your reasons fully in each case."

(*e*) "These two tales to be read alternately, three times each, with an interval of twelve hours between each reading. At the end of seventy-two hours after the commencement of the first reading, please begin to answer the questions. Five questions of each tale to be

answered every day without reading either tale again."

Modern psychologists admit that matter which is impressed on the mind daily about the same time is remembered more easily at that time than at any other hour of the day. The Hindu system, anticipating Western recognition of this fact, requires that the text be read at regular intervals, to enable it to produce a greater effect, and if the replies be written about the same hour each day the psychological current will work more smoothly.

In some of the questions the shrewd psychologist will at once detect the blending of persuasion and suggestion. Persuasion and no attempt at pertinacity have been the aims kept in view, for the Hindu sages insisted that pertinacity, however useful in a cross-examining counsel, is out of place in education of character. The object is that the student should take a willing part in the mental probing, otherwise defective psychological education may leave "mental twists"—such as antagonism, etc.—that may spoil an otherwise hopeful career. The questions should be so framed by an experienced psychologist as to cause no pain to the self-analyst.

The leading idea of this Hindu method of mind culture is development without strain. Hindu psychologists do not agree with the view taken by some Western thinkers that only one part of the brain, and that a small part, is in

conscious activity at a time. They do not admit that there is any hard and fast line of division between conscious and preconscious brain activity, and they hold that, just as a good pedestrian by walking improves his general health while incidentally developing his legs more than the other parts of his body, so thought more or less affects the whole brain. Specialized studies or habits exercise certain parts of the brain more than others, a frequent consequence of which is that one part is overstrained, and nervous breakdown, worry, mental fatigue, or any other of the numerous forms which neurasthenia assumes, ensues. These texts act by bringing into use a set of brain cells quite different from those usually employed—dormant and unused brain cells—which are thus made to do the work of the tired brain cells, while at the same time the whole brain power is stimulated and improved. The great object of Hindu mind training is to reduce mental fatigue to the minimum.

Psychology has scarcely been studied long enough in the West to justify the dogmatism in which some writers indulge, as, for instance, when the assertion is made that "the waking life of the mind, in so far as it is efficient, is a continual struggle."[9] Can it be said that a boy struggling with an algebraical problem has an *efficient* mathematical mind? A struggle may be defined

[9] *Suggestion in Education*, by M. W. Keatinge, M.A., p. 31. Adam and Charles Black, 1911.

as "a violent effort, or a series of efforts; a laboured contest, as against opposition or difficulty; strenuous endeavour or contention." This violent effort is exactly what the Hindu wishes to avoid, and what he would consider the mark of an *in*efficient mind. Now, how does he endeavour to obviate the sense of mental effort? Having studied mind for about thirty centuries, he has made it his aim to render the waking life of the mind as little of a struggle as possible by encouraging involuntary thought. Like modern Western thinkers, who have at last come to the same conclusion which he reached about thirty centuries ago, he recognizes, roughly speaking, two kinds of thought, though he does not admit of any hard and fast dividing line between them—one which might be called the surface thought, and the other the thought lying in the preconscious; or, in other words, voluntary and involuntary thought. Mind has been compared to an iceberg: nine-tenths of it are below the conscious. If the thoughts lying in the preconscious are occasionally brought to the surface, as they should be by the Hindu system of mind training which is here set forth, a connecting link between the everyday commodity and its great storehouse is established. We all have great quantities of dormant mental energy in the conscious and preconscious regions of the mind, and the mind training described in this volume turns the

dormant energy into active and therefore useful energy, the result of which is that from a dependent, struggling creature the student will become an independent, self-reliant, efficient being.[10]

He who is in closest touch with the preconscious solves difficult questions speedily, for all solutions which are called inspirations really come from the preconscious, and the preconscious in constant touch with the conscious mind makes the most successful mental combination, one useful for all purposes.[11]

The Hindu's object is to develop the mind in such a way as to use the preconscious thought, which, being without conscious effort, does not create fatigue, and on that account is likely to achieve its end in pleasanter fashion than a series of conscious thoughts which would result in fatigue. The work of the teacher by this system is therefore to make connecting links between the conscious and the preconscious. The Hindu mind trainer has been clever enough to perceive that mind does not function at its best when there is a jerk or violent effort, and so with the object of reducing effort he chooses, whenever possible, *the line of greatest connection* in preference to *the line of least resistance*, of which Western writers make so much.

The Hindu system teaches that there is no such thing as a quite isolated activity of the mind,

[10] *The Talkative Tortoise*, Q. 15, A. (c).

[11] See note to *Draupadi's Swayamvara*, Q. 30.

but that all mind activities are more or less correlated and co-ordinated. According to the Hindu theory, to confine one's study to matter directly bearing on the particular subject in which one is anxious to excel, is not always the best way to develop fresh brain power. Some noted Occidentals have acted on a similar principle. Sir Humphry Davy is said to have attended Coleridge's lectures on poetry to stimulate his imagination for his scientific work. Gladstone used to read the Bible before delivering his epoch-making speeches, to throw into broad relief his political ideas in contrast with theology. In India Lord Dufferin, the only Viceroy who found time amid his very arduous duties to study an Oriental language, took to learning Persian at a late period of his life, and it is said that it helped him in working out great administrative schemes. There is, therefore, no fear of the development resulting from the study of texts like these extending merely to a better comprehension of abstractions. The student will gain a wider grasp and a harder grip. The judgment in every matter of life will be improved. Though water poured into a tank may flow in at one spot, it finds its level, and eventually fills up the whole tank evenly and smoothly. Similarly the Hindu system improves not one special part only of the mind, but the whole more or less together. "Train the understanding, judgment, reason," say the Hindu psychologists, "and the training

of the other faculties will be included in the process."

Some systems of mental training may seem at first successful, but the danger is, as in hypnotic suggestion, that they may end by breaking the psychic current. In hypnotic treatment the physician *adds* something of his own to the mind of the patient, whereas the Hindu method adds nothing from outside, but removes something detrimental to powerful personality—namely, *inhibition.* According to Western hypnotism, the *physician* disentangles the confused mental processes of the patient while he is under forced sleep, but according to the system discussed in this volume the *patient* or student does it all for himself while he is wide awake, and therefore more able to control the plasticity of his mind. In cases of search for forgotten memories the Hindu system will be of great use, at any rate to those who would not like to be hypnotized until every available suggestion to the conscious mind has failed. Students of Freud, the German psychologist, might compare the results of his theories with the working of those of the Hindu system.

The Hindus believe that mind is all-pervading. According to Hindu thinkers, the brain is not the only part of the body where mind resides; mind is all over the body, residing in every cell. This Hindu tenet is now beginning to be the view of the Western world. The famous French

scientist Camille Flammarion holds a similar opinion. Some American physicians also agree with this view. The German psychologist Hering has arrived at the conclusion that memory is a general function of organic matter, and may reside in every cell of the body. Bergson, too, has written on "Matter and Memory." But Flammarion, Hering, Bergson, and the rest, were anticipated by Hindu psychotherapists many centuries before the Christian era.

Western physicians have been apt to neglect the psychic for the physical. Brain power, they usually tell you, depends upon a good supply of blood; a good circulation of blood of good quality will be accompanied by high brain power. The Hindu would say rather that the reverse is true—that mental activity results in a good blood circulation: guide the thought aright, and the blood circulation and every function of the body can be improved.[12] It is now admitted, however, by many Western physicians that nutrition of the body is considerably modified by mental states, so, as in the case of unconscious cerebration, they are gradually moving towards the Hindu point of view.[13]

Hindu psychotherapists lay as much, or more, emphasis on the circulation of the nervous currents as they do upon the circulation of the blood. They have a theory that some thoughts

[12] *Migration of Soul*, Q. 37. [13] *Damayanti*, Q. 47.

before they can be turned into action have to permeate the whole body. For instance, there can be no active consequences of a feeling of repentance, no turning away from the wrong committed, until the psychic current of repentance has completed the circuit, penetrating every physical particle and passing through that part of the body which has performed the offending action. For example, suppose one man has injured another by lying: the parts that help in lying are the lips and the tongue, so his repentance, to be effective, must regulate the nervous currents which move the lips and the tongue. Suppose a man has kicked a woman: the repentance feeling has to regulate the nervous currents, making them penetrate every cell that caused the kick. Only thus will he prevent himself from kicking her again should a similar situation arise. There are elaborate rules laid down even for cases of repentance in which thoughts have not actually resulted in evil action. In this theory of the repentance current the Hindu evidently went far beyond the modern French psychologist Ribot, who quotes Léon Dumont as stating: "In the science of pleasure and pain, we no longer find ourselves, as in other sciences, in presence of separate organs and functions; for pleasure, like pain, belongs to all organs and all functions."[14] I can make but casual reference

[14] *The Psychology of the Emotions,* by Th. Ribot, p. 131. Walter Scott, 1897.

here to this subject, which alone would afford material for a large volume, but it may serve to show the vast importance which the Hindu attaches to thought.

A great deal has been said lately in the West about high ideals, but any ideal, if it is to be an ideal at all, must be absolutely free from confusion of thought. It is better to have no ideals than false ones. Most troubles of the world come from getting hold of false ideals, and from the confusion of thought which is sometimes produced while striving after noble ideals which are not clearly conceived. Hindu mind analysis effectually prevents the assimilation of false ideals. Now, how is freedom from confusion of thought to be obtained? The Hindu sages, beginning their training when the child was quite young, aimed at clearing all confusion of thought from the youthful mind by means of nursery tales accompanied by questions involving mind analysis. The child's mind as it developed was taught to understand each word—or, rather, every word with a complicated meaning—by reason of the process of mental analysis which it had to go through in finding an explanation behind the ideas and words which formed the subject matter of the questions. In doing so, the aim was not only to remove present confusion of thought, but to make future confusion of thought round most words very difficult, if not impossible.

The mind is never empty. Mental environments are always changing.[15] The Hindu system, by keeping under control over-suggestibility and credulity, prevents unwarranted generalization and wrong inferences. Crude generalization is not possible to those who have made deep study of such mind analysis as has been attempted in this volume. "Where there is much to be grasped," said Herbart, the German educationist, "analysis is essential in order to avoid confusion."[16] Like Herbart, the Hindu believes in methodical analysis, which he follows up by regular synthesis to test whether the analysis has been correct. His method can be applied to simple ideas and words, and extended to the most complicated questions that can engage human thought. The fact is that few things are insoluble if they are carefully analyzed. Unthinking men, especially politicians who do not rise to the eminence of statesmanship, say that this or that problem is insoluble, but how many questions, once considered insoluble, have been satisfactorily solved by clear thinking, which, in other words, means distinct analysis of each factor that makes up the problem?

The importance of Hindu psychological

[15] *Savitri,* Qs. 7, 8.

[16] *Lectures on Education,* by Johann Friedrich Herbart, translated by H. and E. Felkin, p. 132. Swan Sonnenschein, 1908.

analysis as a preventive of confusion of thought may be realized if we remember that most misunderstandings, whether between individuals or between nations, are due to confusion of thought, or, in other words, we ascribe to our opponents a bad *heart* when really it is a case of both parties suffering from bad *head,* or confusion of thought. The more we free our thoughts from confusion, the more of our personal as well as racial and religious misunderstandings we shall remove.

The precise meaning of words with reference to verbal and concrete imagination is very important.[17] Often a word in daily use has a different meaning to the masculine and feminine mind. Take, for instance, a very simple example—the little word "my." When men say "my wife," nine out of ten, without regard to race or creed, express thereby their proprietary right over the particular woman—the wife, or, in other words, they mean that she belongs to them. Now consider the case when a woman, whether Occidental or Oriental, says "my husband," and it will be found that nine out of ten mean "I belong to him." The idea of proprietorship is there, but meant, as it were, in reverse order. Most of my lady pupils, both European and American, including a leading suffragist, agree with this psychological in-

[17] *The Psychology of the Common Branches,* by F. N. Freeman, Ph.D., p. 136. Houghton Mifflin, New York, 1916.

terpretation of the matrimonial "my." Again, take the word "my" used with reference to ordinary possessions. Whether employed by men or women, the phrase "my book" means exactly the same, "my" implying the proprietary right over the book. But go farther, and you will come to a half-way house: when a man and a woman are married and speak of "my son," the man means "mine and hers," and she means "mine and his."

How does a word acquire different meanings in the human mind, and often a different meaning in the masculine and feminine mind? Take the word "my" once more. Its meaning in the human mind is due to successive experiences of centuries which regulate our consciousness and the expression of that consciousness in that particular word. The woman has thought for five thousand years that "my husband" means "I belong to him," while the man has thought for an equally long time that "my wife" means "she belongs to me," till now the whole force of these ideas is crystallized in the word "my" as used by them in that particular context. Some Western women will naturally say that when they speak of "my husband" they mean "a man whose wife I am exclusively, or to the exclusion of other women." That is the Christian woman's view when she refuses to recognize the fact that she has taken her husband's surname and otherwise merged herself in the dominant note of the

husband in civil life. But the non-Christian woman's view would be somewhat different. "My husband" would probably mean to her, "I belong to him; others may belong to him as well." So when words come to be used by people belonging to different races and social systems, the gulf between their meanings grows wider still.

Consider what is in the Englishman's mind when he speaks of "my country." "My country" means to him, among other things, "Anyone can come and trade on equal terms with me." But is that what the American or the German means when he says "my country"? No, he means, "No one shall come and trade on equal terms with me." Both use the same words, but with what a difference!

Again, take the word "royal." To Americans, who have never had a king, it is very much what the Hindu calls a "surface word." The French, who formerly had kings of their own, have now to draw upon the preconscious for its full significance. But to Englishmen, who have been accustomed to live under a monarchical government, the word is at once pregnant with meaning.

The use of words and phrases varies even between English-speaking peoples. "Yours faithfully," employed in England as a formal ending to a business letter, would not be so used in America, but would only be employed in

cases where the full literal significance of the words was intended, as among intimate friends, and where an Englishman would use "yours sincerely."

Undoubtedly words create a special environment for themselves when used in particular contexts. Take the word "common." In one sense it may mean something of which no one is proud: in another sense it may mean something of which everyone is proud. If one possesses something which is *commonplace*, one does not mention it to one's friends, though one often boasts of one's *common sense*. Both words are compounds of the same adjective "common," but each creates a different environment. "Self" is another word which creates a very different environment when used in various contexts. Take the many compounds of "self," and see how many would make one gratified if applied to oneself, and how many would make one ashamed. "Selfishness" and "self-respect," for instance: what a different significance of "self!"[18]

Many examples occur throughout the answers to the questions on the psychological texts contained in this book, showing the different point of view from which the same word may be regarded. For example, the word "perseverance"[19] has been taken by one pupil to mean persistence in

[18] See the whole text, *Self.*

[19] *Influence of Past Existences,* Qs. 3, 4.

a right course, while another has evidently considered that persistence in a wrong course may also be termed perseverance.

Students of politics know how a treaty when drafted means one thing to the statesmen who draft it, but may mean quite a different thing when interpreted by a later generation, though at both periods the interpreters may be thoroughly honest in the meaning they attach to it. It is something the same with the meaning of words when defined at different times even by the same person.

The critical reader will notice that in some tales the pronoun "thou" is used in preference to "you."[20] This has been done intentionally. No one who has given any deep thought to the psychological currents created by certain words will deny that "you" and "thou" have a different ring, producing a different effect upon the working of the mind, especially with Christian nations to whom the second person singular has a Biblical association. It would be interesting practice for readers of this volume to change "thou" into "you" in a few of the tales, and *vice versa*, to see whether the tale as a whole makes the same appeal to them. The result of this exercise might lead one to wonder how the religious atmosphere in the mind of the reader would be affected if someone revised the Bible, substituting "you," "yours," and "your" for

[20] See *Savitri* and *Draupadi's Swayamvara*.

"thou," "thine," and "thy." Similarly, Mahadeva is another name for Siva, but how differently each name affects the psychology of the Hindu worshipper in his devotions!

Western writers on environment mostly deal with physical environment, but realizing that the environment which one imagines as well as that which one sees is a factor in the weaving of a personality, Hindu psychologists long before the days of Aristotle dwelt more on mental environment with the object of clearing up confusion of thought. In discussing mental environment it should be remembered that a specific mental environment can be created out of general mental environment. Those who have not gone through a system of mind analysis as part of their education have to remain in a merely general mental environment, without the power possessed by those who have been taught to dissect ideas and words until a special mental environment is created. The power of creating a special mental environment is invaluable in helping to turn the repulsive into the attractive.[21] What is attraction, and what is repulsion? They vary according to one's mental environment. Change the mental environment, and attraction in some cases becomes repulsion or *vice versa.* Have we not all noticed on a simple scale how this metamorphosis can occur on the same day or even in the same hour? Is it

[21] *Influence of Past Existences,* Q. 18.

not possible for the very food which repelled us a few minutes ago, when we happened to be worried, to please us directly our worry has been removed?

The person who possesses the power of creating a special mental environment is often styled in everyday language "adaptable," and indeed, to quote a famous Italian psychiatrist, "psychic phenomena, like all the phenomena of life, are acts of *adaptation*. To live is to adapt oneself to external circumstances, making use of those which are beneficial to the organism, and avoiding or overcoming those which are injurious."[22] So when our physical environment is not all we could wish, we may well reflect whether we should try to alter the physical situation, or whether it would not be easier to alter the mental attitude towards the physical situation, thereby changing the aspect and effect of the outer environment of the mind.[23] The Hindu system of mind training enables its students to create a favourable mental environment for themselves.[24]

I will mention briefly here one or two ways in which Hindu mind training helps one to make the most of life. Everyone likes pleasures, says

[22] *Modern Problems in Psychiatry*, by Ernesto Lugaro, translated by David Orr, M.D., and R. G. Rows, M.D., p. 57. Manchester, at the University Press, 1909.

[23] *Savitri*, Qs. 17, 29, 30, 31, 85, 115, 116.

[24] See note to *Chinta*, Q. 69.

the Hindu philosopher, but the sensible man takes his pleasure in things which he can always carry about with him. A man who delights in natural scenery has often to do without it; a man who delights in the company of his bosom friends is frequently obliged to do without such company; but the man who has trained himself to delight in the resources afforded by his intellect need never be bereft of his happiness even for a second of his waking hours. This is the cream of the "happiness philosophy" as taught by the Hindu sage Visvamitra.[25] The same sage, arguing about thirty centuries ago on the question whether a well-furnished house or a well-furnished mind is more conducive to happiness, decided that a well-furnished mind should certainly have priority, because if the mind is well furnished, its owner does not feel so much even the torture of ill-health, while a house, however well furnished, fails to give him that relief.[26]

It may be mentioned that after analysis and deep thought many things in Hinduism which appeared inexplicable will be found to have good reason behind them. For instance, it may be thought that in these tales the Hindu sometimes lays undue emphasis upon the acquirement of riches, apparently putting them before health and learning. But the Hindu argues in this way: A

[25] *The Fateful Necklace*, Q. 13.

[26] *Two Fortunes*, Qs. 12, 17.

wealthy man can do more good with his wealth, even if he is an invalid himself, than if he were physically robust and penniless; and since the fact that he is able to do so much good to the public makes his mind cheerful, wealth properly used is as conducive to mind tranquillity as wealth improperly used leads to mind disturbance. Even an invalid with wealth can do more good than a healthy man without wealth, each using all his powers to the best of his ability. The Hindu, believing in the law of Karma, the evolution of the soul, thinks that by means of wealth he can do good deeds, and that even if he lacks happiness in this life, he may, by those good deeds, attain happiness in another life. The personal pleasures to be derived from wealth are not in his thought; he would put health and knowledge far above them.[27]

If a choice has to be made between congenial physical or psychic surroundings, Hindu philosophers advise us to prefer the latter. Even a congenial companion, they say, may waste one's time; an uncongenial companion may waste one's time, and in addition irritates; therefore the best company is one's own intellectual resources. But since complete isolation is rarely possible, the Hindu has been taught from early years several ways to render uncongenial companionship congenial. For example, before a diplomatic discussion which may not prove palatable to his

[27] See note to *Migration of Soul,* Qs. 28 (B), 40.

opponent, he has been instructed to start a conversation on items regarding which his adversary is in absolute agreement with him, even though they may not have much bearing on the point which he is about to debate. This is done with the object of creating a cordial psychological current between him and his opponent which will prevent any sudden jars arising when they turn to things in which they are absolutely opposed to each other.

This principle can be readily adapted to Western life. Suppose you are compelled by accident to pass several hours or days with a man who appears to you an uncongenial companion. Remember the Hindu sage's dictum that no companion is uncongenial if you know how to wake up such parts of his nature as are in accord with your own nature, and you will generally find that, though the surface traits of the man's character prove uncongenial to you, there are below those traits certain others which, if you have the art to extract them, will turn him from an uncongenial to a congenial companion, at least for those hours or days which you have to spend in his company.

The Hindu system thus combats Antagonism —a peculiar trait in certain minds of both men and women. From the very commencement of a discussion these people take up the attitude of contradicting every statement made by the opposite side. To get through life successfully while

holding such a mental attitude towards the opinions of those with whom we come in contact is very hard, even for the most handsome woman or the wealthiest man. To insure boys and girls the delights of mental contact, they should be freed from such "mental twists" before they are too deeply rooted. Benefit from the Hindu system may, however, be derived by the adult as well as the juvenile, for if Western education has neglected to teach psychological analysis, *re*-education under the Hindu system will to a great extent repair the defect. Mind analysis in the right directions by subtle method alone can do the needful. Disapproval or advice may only make the antagonistic mind more obstinate, and thus help to render life unprofitable, notwithstanding beauty or wealth.

Analysis of mind from an early age helps mobility of thought, and it is thought which guides all human action. The English expression, "The wish is father of the thought," has become an aphorism; but how many people who use it and believe in it ever reflect on the reverse side of the picture, and ask themselves whether the constant thought is not often the father of the wish? The greater the mobility of thought, the greater the chance of making reason balance emotion. Mobility of thought helps in the proper cultivation of the feelings as well as of the intellect, which the Hindu sage holds should be the aim of any education worthy of the

name. "Brutal education," which would be the result of training the intellect and suppressing the emotions, is to be avoided; the balancing of the two, so as to avoid brutality on the one hand and weak sentimentality on the other, should be the end kept in view.[28]

A split between the emotional and the intellectual nature should be carefully guarded against, to prevent disintegration of personality. Those endowed with subtle mind, who have the mental energy and patience to go through this volume from cover to cover, will see how the Hindu system is calculated to prevent feelings and emotions from becoming depressing and disruptive; and how it considerably helps in the mental processes, especially those by which desires are absorbed in the main stream of one's personality, and thus placed under the proper control of the will.[29] They will also see how it produces harmony between the various mind functions, thus effectually guarding the mind from becoming rampant and undisciplined—the most dangerous mental state that can exist—and weaving the various sides of human nature into one so thoroughly as to prevent the possibility of a dual personality working one's ruin. By creating unified personality in place of disintegrated personality, a new life is developed,

[28] *Savitri,* Qs. 15, 106, 107, 108.

[29] See *Beware!* (Fifth Dictum).

and, what seems wanting in many Western people, a *desire to live*—an antidote to suicide.

In Western literature one reads every day about the "struggle for life," which is generally explained as a financial struggle; but if one goes deeper into the trouble, the phrase "struggle for life" should really be taken to mean "struggle for mental equilibrium." Since every day in Europe and America an increasing number of men and women are being locked up in lunatic asylums, and since a steady growth is taking place in cases of epilepsy, chronic insomnia, and various other mind disorders, there seems to be ample room in the West for a system of mind training which will reduce to the minimum the struggle for healthy mental life.

To watch the process of doing and undoing by psychological education is a fascinating study. Under this Hindu system, obsessions and phobias must give way, for they cannot exist in a well-organized personality. This system not only makes the pupil aware of dissociated ideas, but the moment he helps to synthesize them for himself he finds and establishes his mental equilibrium, thus commencing to effect a cure of obsession and phobia. During the last eleven years that I have spent in England I have noticed that there are considerable numbers of people of both sexes who are fanatics. Fanatics are to be found among Radicals and

Tories, Free Traders and Protectionists, Irish Home Rulers and supporters of Ulster, suffragists and anti-suffragists, vivisectionists and anti-vivisectionists, vegetarians and meat-eaters, and among the followers of various other schools of opinion.

A careful perusal of this volume would no doubt in most cases eradicate the germs of fanaticism, and make its students rational beings, capable of proper self-expression as well as necessary self-repression. When the sense of proportion is properly developed, the sense of humour is rendered keen, and there is therefore no room left for fanaticism. Hindu mental analysis, by preventing the belittling of essentials and the magnifying of molehills into mountains, develops this much-desired sense of proportion. It cannot be too clearly understood that this Hindu system of mind analysis is in no way akin to that form of minute and artificial introspection which Tanzi, the celebrated Italian psychiatrist, has styled "Obsession of How? and Why?" "This obsession, the so-called metaphysical delusion, or *Grübelsucht*," he writes, "is the generic expression of psychical incoercibility; it consists simply in *feeling oneself think*, in studying oneself whilst thinking, in dividing oneself into an I who thinks and an I who observes. It is therefore an extreme, pedantic, uncontrollable, and hence fruitless form of introspection . . . worse than fruit-

less, for it becomes an actual obstacle to thought."[30]

In considering the adaptation of a Hindu system of mind training for Western students, it is perhaps as well to have some idea of how Hindu thought on certain fundamental propositions compares with Western thought, because the deepest Hindu psychic theories form the basis of this method of mental culture by fairy tale, fable, and religious narrative—a method to which, perhaps, the Hindu owes that subtle mind which enabled him centuries before the Christian era to discuss every system of philosophy since known to the West. I have therefore made choice of a few Greek, English, French, German, Swiss, and Italian examples as an easy way to point out resemblances and differences between Hindu and Western psychological theories.

It is notable that though India, with its wealth of thought dating back to about the twentieth century before Christ, with its six great systems of philosophy, and its marvellous psychological literature, has been England's dependency for over 150 years, English writers on the study of the mind almost invariably begin by stating that the light of philosophy and psychology first dawned among the Greeks. Aristotle is the

[30] *A Textbook of Mental Diseases,* by Eugenio Tanzi, translated by W. Ford Robertson, M.D., and T. C. Mackenzie, M.D., p. 554. Rebman, 1909.

name to which they point with reverence as the founder of psychology, his treatise "On the Soul" being usually considered the first notable psychological work, though anyone who is conversant with Hindu wisdom as embodied in ancient Sanskrit compositions dating back to centuries before Aristotle must at once recognize the depth of psychological, philosophical, and metaphysical discussion therein contained. Aristotle held that "the care of the body ought to precede that of the soul, and the training of the appetitive part should follow; none the less, our care of it must be for the sake of the reason, and our care of the body for the sake of the soul."[31] It will be seen that Aristotle's recognition of the interdependence of body and soul resembles the Hindu idea, but he would proceed from body to mind, not from mind to body, as the Hindu does. A great difference of opinion prevails among thinkers as to how harmony between two minds can be maintained, and the deepest Hindu psychologists centuries before the birth of the first great Greek thinker, Pythagoras, considered the possibility of harmony existing without a dominant note from one of the two. Take the case of husband and wife. If both think with equal force, there must occasionally be a tie in case of divergent views, which must be settled by one of them for the time being

[31] *Source Book of the History of Education for the Greek and Roman Period*, by Paul Monroe, p. 278. Macmillan.

sounding the dominant note.[32] The same question arises when mind and body work together in harmony, but the Hindu has decided that the mind shall be the predominant partner, and all his training from infancy is arranged with the idea of giving the mind that position. In illustration of this, it may be pointed out that nearly all the psychological texts contained in this volume, and which were not in any way selected with the idea of setting forth this proposition, describe either the victory of the greater mind over the lesser, or the mind over the body.

One of Aristotle's most remarkable English followers was Locke, some of whose theories differ strikingly from those of Hindu psychologists. For instance, Locke does not believe in the existence of innate ideas, and considers the child's mind as a *tabula rasa*, or as a piece of wax waiting to be moulded. All its ideas, he thinks, are gained by experience, derived through the senses. The Hindu, on the contrary, believes that nothing can grow without a seed,[33] that the mind at birth has, as it were, a certain stock-in-trade, good and bad, the result of experience in previous lives, which explains the different abilities displayed by different individuals. The Hindu calls in the doctrines of Reincarnation and Karma to help him to understand why a man, springing apparently from the

[32] *Savitri,* Q. 86.

[33] *The Mahabharata,* Santi Parva, ccxci. 11.

unknown, with nothing in birth or environment to distinguish him from his fellows, should suddenly rise to fame as a genius, while his brother remains in obscurity.[34]

Locke's attitude towards mind and matter is interesting. He sees a difference between them; he perceives that there is interaction between them, but he cannot solve the problem of how their inter-working is effected. Here the theories of the Hindu are suggestive. Mind, he says, exists everywhere; there is no dividing line where mind ceases and matter begins; there is no dividing line between so-called animate and inanimate matter. The fault is in our own senses, which are not always keen enough to perceive the existence of mind. Just as certain organisms, formerly supposed by Western scientists to be without "life," are now, after observation made by delicate scientific instruments, assigned to the animal kingdom—the sponge, for instance—so if we had sufficient powers of discrimination we should see mind where now we assume that none exists.

Locke was the father of modern empiricism. Following him came Berkeley, whose idealism has been compared to certain phases of Hindu thought. He held that nothing exists except mind and ideas, that what we see is only an impression of substance, that the whole external world is an assemblage of ideas, with God as a

[34] See note to *The Fateful Necklace,* Q. 4.

Supreme Mind, whose ideas are expressed in the entire universe. Opposed to him were the Scottish philosophers, the Common Sense School, also followers of Locke, headed by Reid, Brown, Dugald Stewart, and Abercrombie, who maintained that the external world exists because common sense teaches us that it does. David Hume is still more flatly opposed to Berkeley in his denial of any evidence whatever of the existence of soul or mind. All knowledge he considers to be successions of ideas; cause and effect he reduces to mere sequence. The latter point may be compared with the Hindu theory which regards everything that happens to the individual either as the direct consequence of something that he has done in the present life or in some past existence, or as the direct cause of something that will subsequently accrue to him. The Hindu does not preach the doctrine of salvation through another's mediation.[35] "Sin, which cannot be blotted out except by suffering its result," said the sage many centuries before the days of Alexander the Great, "*never leaveth him who hath committed it.* In truth the doer, when the season cometh, must suffer the consequences that spring from it." "No one can save one whose span of life hath run out. Neither can one slay him whose span of life is yet unfulfilled." "That which is done in faith and seriousness by one of pure soul, pro-

[35] See note to *Damayanti,* Q. 44.

ceeding by proper methods, in all humility and wisdom, never perisheth. From the time he entereth his mother's womb a man reapeth the result of all the deeds, good and evil, committed by him in previous existences."[36] Such is the Hindu theory of life.[37]

Herbert Spencer is a thinker remarkable for having connected psychology with biology and set forth the doctrine of evolution which Darwin had "discovered." But the idea of evolution had been discussed at length by the Hindu over thirty centuries before the birth of Darwin or Spencer, and what was a mighty "discovery" in the eyes of Europe was no novelty to those conversant with the teachings of Hindu India. "Indeed, if I may be allowed the anachronism," observed the great Sanskrit scholar, Sir Monier Williams, "the Hindus were Spinozites more than 2,000 years before the existence of Spinoza, and Darwinians many centuries before Darwin, and Evolutionists many centuries before the doctrine of Evolution had been accepted by the scientists of our time." When Herbert Spencer declared that it is impossible to get "golden conduct out of leaden instincts," he was only voicing the old Hindu doctrine of Karma, or soul evolution.[38]

Following Herbert Spencer is the great school

[36] *The Mahabharata,* Santi Parva, ccxcix. 8; ccxcviii. 8; ccxcix. 45, 46.

[37] See *Influence of Past Existences.*

[38] *The Fateful Necklace*, Q. 7.

of psycho-physiologists, who at the present day are doing good work in linking up the study of psychology with that of natural history, physiology, and pathology. In this the Hindu anticipated them by over thirty centuries, for he always looked upon matters psychic as the foundation-stone of all the other sciences. Physiology and therapeutics, for instance, were branches of science that he would never have attempted to explore without the aid of psychology, hence his success in the treatment of nervous diseases, many of which are still a mystery to the Western mind. Hartley, James Mill, John Stuart Mill, Sir William Hamilton, Mansel, Alexander Bain, Carlyle, and a host of more modern writers, are among the prominent English and Scotch exponents of psychology whose work could, if space permitted, be compared and contrasted with notable phases of Hindu thought.

Taking next French psychologists, we find one of the most remarkable names in the seventeenth century to be that of Descartes, who has been called the founder of modern philosophy. His famous "cogito, ergo sum" (I think, therefore I am) is the basis of his system. He denied that the lower animals have a soul, which he considered to be the possession of man alone. He held that the bodies of men and animals may be regarded merely as elaborate machines worked by a mechanism similar to that of other machines.

The soul was something quite apart from the body, a kind of entity enthroned upon the pineal gland, whence it directed the movements of the thoughts. The Hindu conception of the soul as an all-permeating presence in the human body is in contrast to this mechanical view of man's organization, which led directly to the scepticism and materialism of the eighteenth century, exhibited in English psychology in the writings of Hume. Diderot, La Mettrie, d'Holbach, and others are examples of that tendency and period.

Rousseau will be discussed presently for the sake of convenience among a group of Western pedagogues who followed him closely in many of their tenets, and whose names occur to anyone writing on mind training. His influence on European thought was enormous, and in many ways his theory corresponds with the Hindu idea.

In modern times the French have rendered good service to psychology in many special fields. The names of Paulhan, Malapert, Fouillée, Guyau, Bergson, Le Bon, Boutroux, Ribot, Binet, Charcot, Duchenne, and numerous others are world-famous. Among the subjects in which French psychologists have made distinguished research are Effort, Odours, Memory, Touch, Emotions, Sentiments, Mental Activity, Childhood Study, Neurology.

The Hindu, reading the long lists of names of famous Western thinkers, each connected with

some special line of research, is struck by the attraction which subdivision evidently has for the Occidental mind. These well-known men have all been pursuing their investigations more or less in compartments, which makes the Hindu wonder whether Western specialism may not be in danger, in the study of the particular, of neglecting to examine deeply into some great general principle on which the entire working of the particular depends. Is it possible to be a specialist in, say, the throat or the nose without having first grasped the system of the circulation of the blood? And is there any greater possibility of being an expert in memory, imagination, or any other compartment of psychology, without deep previous study of the supply to the conscious from the pre-conscious, or of the circulation of the nervous currents which play their part, according to Hindu psychologists, behind every function of both mind and body?

Germany has many renowned thinkers whose views resemble those of some Hindu psychologists. In the eighteenth century the notable figure of Immanuel Kant rises above the rest. Like Locke, he was a disciple of Aristotle. Kant held that the outside world is a realm of whose actual nature we can only know the appearance, because our conception of material objects is moulded chiefly by the character of our own minds. This is something the same as the Hindu theory of the different mental

environment in which each individual lives, and which training would teach him to create specially for himself. Man, according to Kant, can only become a man by education. Man, he says, is by nature neither morally good nor morally bad; by nature he is not a moral being at all. The Hindu theory is that man is born neither wholly good nor wholly bad, but with the germs of both good and bad in him, the outcome of his own actions and omissions in previous lives.

Where Kant and the Hindu psychologist entirely agree is in the importance they attach to teaching man to think. "Right education must involve the exercise of judgment," says Kant, and so says the Hindu. Like the Hindus, Kant held that the child's natural faculties should be cultivated as early as possible. Like them, too, he laid stress on teaching the child the difference between *knowing* a thing and thinking or believing it. It is noteworthy that his scheme for training the youthful mind includes a system of questions and answers not unlike the method followed in connection with these Hindu tales, with the particular object of training the reason. Kant considers the method of question and answer slow but efficacious; that where both teacher and pupil ask questions is the mode which he likes best.[39] Of course

[39] *Educational Theories,* by Oscar Browning, p. 169. Kegan Paul, Trench, Trübner, 1908.

when the questions are put and answers given *viva voce,* as in Hindu India, the children are encouraged to ask plenty of questions, and avail themselves freely of the opportunity.

Fichte, the German idealist who inspired Carlyle, is somewhat akin, in his "Divine idea of the world," to Hindu psychologists. The mind to him is everything, and the object of education is to develop goodness and form an independent, self-sufficient individuality.[40] Schelling held similar views.

All great educationists are psychologists. Herbart, who made the subject of teaching his life-work, and who laid it down that "education as a science is based on practical philosophy and psychology,"[41] formed a conception of the aim of education which coincides to a really wonderful degree with the object that Hindu mind training always sets before it, "the Idea of Inner Freedom, which has grown to a steadfast reality in an individual."[42] This Inner Freedom is, according to Herbart, a relationship between two factors, insight and will. It means that the individual governs himself from within, not that he is governed from without.[43] The teacher should make it a point of honour to

[40] *Educational Theories,* by Oscar Browning, p. 171.

[41] *Letters and Lectures on Education,* by J. F. Herbart, translated by H. and E. Felkin, p. 102. Swan Sonnenschein, 1908.

[42] *Ibid.,* p. 105.

[43] *Ill-Gotten Gains,* Qs. 5, 6, 7.

leave the individuality as untouched as possible.[44] If education did not lead to freedom, he declares, it would be tyranny. Its object is to develop in the pupil, by means of "his own active self-doing, the knowledge and the use of ordered liberty,"[45] and to achieve the balanced union of the moral and intellectual faculties. Virtue, said Herbart, is the final aim of education; its nearer aim is many-sidedness of interest; its starting-point is the pupil's individuality; its divisions are government, instruction, and discipline.[46] The chief seat of the cultivation of character is the culture of the circle of thought.[47] To form high character and to teach the young to take a pleasurable interest in observing and forming correct judgment on the many questions which they meet in everyday life is precisely the object of Hindu mind training.

But Herbart differs, among other points, from the Hindu in his theory that there are not inborn "presentations," that the soul is a *tabula rasa* whose only original power is that of entering through the medium of the nervous system into reciprocal relations with the external world. The mind is built up of presentations, Herbart declared, and is inherently neither good nor bad,

[44] *Science of Education*, by J. F. Herbart, translated by H. and E. Felkin, p. 114. Swan Sonnenschein, 1910.

[45] *Letters and Lectures on Education*, by J. F. Herbart, p. 18.

[46] *Science of Education*, by J. F. Herbart, pp. 48-50, 125.

[47] *Ibid.*, p. 220.

but develops one way or the other under external influences and the guidance of the teacher.[48] He differs also from Hindu psychologists in his conception of education as "running on two lines—one for the understanding, the other for feeling and imagination,"[49] since the Hindu believes that if the understanding be cultivated all the other faculties improve with it. With the understanding, feeling, and imagination well awake, the Hindu child trained under the Hindu system is scarcely likely to lack varied interests. Moreover, thinking becomes a pleasure to him instead of an arduous effort; the habit of reasoning, formed at an early age, remains in after-life a free and natural process. Practice has made him enjoy it, and what one likes to do is accomplished without weariness, just as eating is no effort when the food is palatable.

Hegel, Schopenhauer, Spinoza, Lotze, Weber, Fechner, Wundt, Ziehen, G. E. Müller, Lange, Freud, are but a few names from the large groups of German thinkers whom I should like to compare and contrast with Hindu psychologists. I can only touch on one point of experimental psychology to show how the ancient Hindu seems to have anticipated or gone beyond their researches.

The German experimental psychologist Weber

[48] *Science of Education*, by J. F. Herbart, Introd., pp. 33-37.

[49] *Letters and Lectures on Education*, by J. F. Herbart, p. 83.

claimed that he could quicken or retard the action of his own heart. This has been no secret to the Hindu for centuries. In addition to that, the Hindu has long known how to raise or lower the pulse by means of a series of questions addressed to the patient, showing the power of mind over matter. Weber found that the tip of the tongue is fifty times more sensitive than the upper part of the arm or of the thigh, but has any Western psychologist noticed that in some ways the finger-tips are more sensitive than the tip of the tongue, since, for instance, the finger-tips can feel the pulse, which the tongue cannot do ?—a discovery which the Hindu made centuries before the time of Hippocrates or Galen. The Hindu, without the aid of mechanical instruments, achieved results, particularly in the study of the pulse, surpassing those attained by modern Western scientists with all their artificial aids to observation.

No exposition of a system of mind training for the young would be at all complete unless it made some allusion to the famous Rousseau, the great apostle of the return to nature, and the revolutionist against traditional Western education. "Everything is good as it comes from the hands of the Author of Nature; but everything degenerates in the hands of man," is the opening sentence of "Émile." "We are born weak," continues Rousseau, "we have need of strength: we are born destitute of everything; we have

need of assistance: we are born stupid; we have need of judgment. All that we have not at our birth, but which we need when we are grown, is given us by education."[50] The Hindus, as I have pointed out, do not agree that man is necessarily born stupid; he may be born stupid, but that will be because of his errors committed in a previous life; if in a previous life he has developed his intelligence sufficiently, he will be born with good brains and capacity to use them. Education, of course, will help him, but it cannot create judgment if the germ does not exist already. The Hindus do not believe, as Rousseau did, that we know how to touch, see, and hear only as we have been taught; they would not agree that thinking is altogether an art that is learned, as other arts are, and with even more difficulty.

Rousseau's idea of a good education in its early stage is a "negative" one, which does not call forth virtue, but prevents vice. Withdrawal from society and tradition in order to let the child grow up in natural freedom was his plan. But even if Nature were what Rousseau imagined it, this early seclusion from the world is an impossible notion, a fallacy which the Hindus never entertained. Hindu philosophers did not advise withdrawal from the world until a much later period of life, not until the previous modes—

[50] *Émile*, by J. J. Rousseau, translated by W. H. Payne, p. 2. Appleton, 1911.

life in the home of one's preceptor (Brahmacharya, or the learning stage) and life as a householder (Garhasthya, or the stage of work in the world) had been completed.[51] The Hindu idea of early education is anything but a "negative" one; it includes a positive calling forth of the good that is in the child, so that the evil has less room to expand. There is no dogmatism about it, for the child is taught himself to bring about the exercise of his reasoning faculties, not blindly to believe what is forced upon him by others.[52] Thus he is enabled to avoid the devitalizing effect of many Western systems of school and University training. Self-control under the Hindu system is a very different thing from the distorted growth which is so often the effect of forced submission to external pressure.[53]

Under Rousseau's system books were to be tabooed. Even at the age of twelve his Émile was hardly to know what a book meant. Body and mind were both to be exercised. In this point the Hindu system runs fairly parallel. As far as the training of the body goes, upon which Rousseau insists as necessary for the development of his young charge, the Hindu boy and girl are never without that, for the exercises which they perform as part of their religious

[51] *The Pilgrim of Love,* Qs. 26, 28, 32.

[52] *Beware!* Q. 31, A. (A).

[53] See note on *Self,* Q. 11.

observances, most of which have a practical hygienic object behind them, provide ample opportunity for such physical development as will not be detrimental to mental growth, which to the upper classes of Hindus is the first consideration.

Rousseau asserts that no real progress in reason is made by the human race, for the time we spend in learning what others have thought is lost for teaching ourselves to think; so we have acquired knowledge, but lost mental vigour. The general comment on this is that, of course, it would be out of the question for men to start everything from the beginning without availing themselves of the stores garnered by the brains that have lived and worked before them.[54] But there is, nevertheless, a great deal of truth in the observation, and for that very reason the Hindus believe in teaching the youthful mind to reason at as early an age as possible. Rousseau disagrees with Locke upon the utility of reasoning with children, maintaining that of all the faculties of man reason develops latest and with greatest difficulty. To train up a child through reason is, therefore, he contends, to begin at the end. Intellectual precocity in children is, he says, merely apparent: they do not possess the intelligence which they appear to have. He discredits children with a capacity for reasoning

[54] *The Fateful Necklace*, Q. 22.

except on that which lies within the grasp of their senses. It can, however, hardly be claimed that the events of such fairy tales as are related to Hindu children come within the grasp of their senses, yet they can reason upon the subject matter, and they take a keen interest in this entertainment of story-telling, followed by questions and answers—a fact which seems to indicate that this form of instructive amusement either fits in well with their psychology or else fills up a want which their surroundings do not satisfy. In any case, they are quite capable of reasoning upon the subject matter of the tales.

Rousseau claims that during early education the senses are the faculties that require training. The age of eighteen is that at which he would begin to employ fable to instruct his pupil. Before a child has gained some experience, Rousseau thinks it cannot understand the teaching of the fable; that, for instance, a child who had never been taken in by flattery would not comprehend a story in which one creature was the dupe of another's flattery. Rousseau disagrees with La Fontaine's method of announcing the moral of the fable at the end, thus taking from the pupil the pleasure of finding it out for himself. The Hindu teacher obviates this danger by the questions through the story, which invite the learner to exercise his own judgment in understanding and drawing the moral. Rousseau thinks that the order of the fables should be

so arranged as to fit in with the learner's progress in feeling and intelligence—exactly the Hindu system, under which the stories are chosen to suit the idiosyncrasies of the audience and appropriate questions are put to each listener.

Rousseau held that one must first study the body for a long time before one can form a correct idea of mind or suspect its existence. In this he was opposed to Locke, who urged commencing by the study of the mind, and proceeding to the study of the body. The Hindus, considering that the body and mind are inextricably interwoven, feel that the one cannot be adequately comprehended without a knowledge of the other. Both, therefore, should be studied very carefully, and in conjunction. "There are two classes of diseases, bodily and mental," said the ancient Hindu. "Each arises from the other. Neither is perceived to exist without the other. Of a truth, mental disorders arise from physical ones, and likewise physical disorders arise from mental ones."[55]

Since Rousseau there have been many great educationists. In England, J. S. Mill and Herbert Spencer; in Switzerland, Pestalozzi; in Germany, Kant, Herbart, Basedow, and Froebel; in Italy, Sergi, Ferrari, De Sanctis, Francia, Assagioli, and Mme. Montessori, are among the

[55] *Hindu Medicine*, by S. M. Mitra. Seventeenth International Congress of Medicine, London, 1913. Official Report, section xxiii., p. 368.

most important who have studied what appeared to them the best means of mind training for the young. I will briefly touch upon the leading ideas of three among them who established systems of their own, and who show the influence of Rousseau in a marked degree.

Of Pestalozzi and his helpers one of his pupils has written: "Their teaching was addressed to the understanding rather than the memory, and had for its aim the harmonious cultivation of the germs implanted in us by Providence."[56] "I am trying to psychologize instruction," Pestalozzi declared.[57] All education, according to him, should begin with immediate perception. He maintained that the development of the physical powers is necessary for the development of the mind; that a man's powers are all part of an organic whole; that the ultimate aim of education is fitness for life, preparation for independent action. "Man can, at best, do no more than assist the child's nature in the effort which it makes for its own development." Fischer, who knew Pestalozzi well and worked with him, thought that two of the aims of his teaching were: (1) To give the mind an intensive culture, and not simply extensive; to increase the strength and skill of all the powers of the mind,

[56] *Pestalozzi*, by H. Holman, p. 97. Longmans, 1908.

[57] *How Gertrude Teaches her Children*, by J. H. Pestalozzi, translated by L. E. Holland and F. C. Turner. Appendix: "The Method," p. 199. Swan Sonnenschein, 1907.

and not to content oneself with furnishing it with many and various ideas. (2) To furnish the mind with fundamental data, mother ideas, for all its operations.[58] This summary of part of Pestalozzi's ideal might have been taken almost word for word from the vast Hindu system of education framed centuries before the days of Alexander the Great.

Like the Hindus, Pestalozzi held that "everything that is imperfect in the germ will be crippled in its growth, in the outward development of its parts. This is as true of the products of your mind, as of the products of your garden. . . . The most important means of preventing confusion, inconsequence, and superficiality in human education rests principally on care in making the first sense-impression of *things most essential* for us to know, as clear, correct, and comprehensive as possible, when they are first brought before our senses for contemplation."[59] In his school at Stanz, Pestalozzi became convinced of the fact that all true, all educative instruction must be drawn out of the children themselves, and be born within them; it was there that he learned "to know the natural relation in which real knowledge stands to book knowledge."[60] At his Institute at Yverdun

[58] *Pestalozzi,* by H. Holman, p. 194.

[59] *How Gertrude Teaches her Children,* by J. H. Pestalozzi, translated by L. E. Holland and F. C. Turner, p. 159.

[60] *Ibid.*, p. 19.

teachers and pupils lived together, and led a life entirely in common. According to the ancient Hindu ideal, which survives to this day, the pupil should live in the house of his preceptor during his years of learning, not as a paying guest, but fed and clothed by his preceptor.

Some of Pestalozzi's conclusions and assertions are too sweeping, according to Hindu ideas. "I was quite convinced that at their earliest age," he says, "children need psychological training in gaining intelligent sense-impressions of all things."[61] That would all depend, according to the Hindu, on what degree of development any particular section of a nation had attained. A stratum of society in a more backward state of development would require such training, but a class in which the faculty of gaining intelligent sense-impressions had been cultivated for many centuries would be born in possession of that faculty. "It is incomprehensible," remarks Pestalozzi in another passage, "that mankind does not begin to bring out a perfect gradation of methods for developing the mind and feelings"[62] —which is either badly expressed or else an absolutely Utopian idea, for to the practical thinker it is inconceivable that from man's mind *perfection* will ever emanate, or that it will ever be within the range of possibility to bring about a *perfect* gradation of methods for developing

[61] *How Gertrude Teaches her Children*, p. 26.
[62] *Ibid.*, p 189.

the mind and feelings. "All instruction of man," declares Pestalozzi, "is, then, only the art of helping Nature to develop in her own way,"[63] while in another passage he observes that "wherever you carelessly leave the earth to Nature, it bears weeds and thistles."[64] The Hindu would say that instruction, to be successful, must assist Nature by drawing out the useful powers implanted in the child, and he has made it a special study to thwart that part of Nature's work which consists in the production of weeds and thistles.

The German philosopher and educationist Froebel has many points in common with Hindu trainers of the mind. His aim in his Kindergarten system is "to educate the pupil through his self-activity." "To be wise," he says, "is the highest aim of man. . . . By education the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him, and to a free representation of this principle in his life. . . . Education in instruction and training, originally and in its first principles, should necessarily be *passive*, *following* (only guarding and protecting), not *prescriptive*, *categorical*, *interfering*. . . . To give firmness to the will, to quicken it, and to make it pure,

[63] *How Gertrude Teaches her Children*, p. 26.
[64] *Ibid.*, p. 161.

strong, and enduring . . . is the chief concern . . . in the guidance of the boy, in instruction and the school." Like the Hindu, Froebel attaches great value to family life.

In connection with the Hindu use of fairy tales and fables as instruments for mind expansion, it is interesting to note Froebel's discussion on the intense craving for tales, legends, and all kinds of stories that is manifested by young boys. He ascribes it to their desire to attain some knowledge of the nature, cause, and effect of the meaning of their own individual life by comparing it with something and someone else, and comparisons with somewhat remote objects are more effective than those with very near objects. "Their spiritual life furnishes him [the boy] with a measure for his own life and spirit." "No practical application need be added, no moral brought out," says Froebel. And another principle may be quoted, in which he to some extent accords with the Hindu: "Whatever of human education and development has been neglected in boyhood will never be retrieved."[65] Nevertheless, Hindu mind training has been found of great use even in later years, though it does not altogether retrieve the lost position. Smooth development is Froebel's maxim, as it is the Hindu's. "God," he declares, "neither

[65] See *The Education of Man,* by Friedrich Froebel, translated by W. N. Hailmann, pp. 4, 7, 96, 98, 115, 230, 305, 306, 308, 329. Appleton, 1912.

ingrafts nor inoculates. He *develops* the most trivial and imperfect things in continuously ascending series, and in accordance with eternal, self-grounded, and self-developing laws."[66] But Hindu philosophers would disagree with the theory of change in "*continuously ascending* series," for they cannot understand how a man believes in evolution without also believing in involution. Everything, to their idea, moves in a circle, though the circle may be so vast that one cannot follow the course of the movement; nations are born, flourish, and pass away; the end of pleasure is sorrow, and the end of sorrow is pleasure; all things in this world are transient, only of knowledge there is no end; the whole universe is like an Aswattha tree, ever subject to birth, death, and decay. Hindu philosophers would say, therefore, that Froebel had omitted to observe the downward movement of the wheel, and had kept his eye fixed on its upward course, forgetting that it has to turn full circle. As in the case of the Hindu discovery of "unconscious cerebration," the West long refused to acknowledge involution. But at last it is being recognized. "Evolution posits Involution," writes an American author.[67]

Aided by researches in physiological or experimental psychology, Mme. Montessori has worked

[66] *The Education of Man,* p. 328.

[67] *Creative Involution,* by Cora Lenore Williams, p. 14. Alfred Knopf. New York, 1916.

enthusiastically for the education of children from three to six years of age. But the stress which she lays on the formal development of sense perception marks a point of divergence from the Hindu system, which does not consider that intelligence depends upon the cultivation of a keen sensory capacity—rather the reverse. The Montessori children, contrary to the Hindus, spend nearly their whole time in handling *things*, largely according to their individual inclination and under individual guidance;[68] the Hindu children are taught in groups, and are not given unrestricted liberty in choosing their occupation. Mme. Montessori speaks slightingly of "foolish stories," but what need is there to instruct children by means of foolish stories when there are so many full of wisdom, conveyed in a form which awakens the child's reason and imagination, and which the children themselves thoroughly appreciate?

Mme. Montessori's lesson in silence has been greatly discussed. Upon the directress writing the word "Silence" upon the blackboard, the children try to sit as motionless as possible. Presently, when a deep hush has settled down upon them, the directress closes the shutters of the windows, and in the twilight the children shut their eyes and bow their heads upon their hands, waiting in tranquillity till the directress,

[68] See *The Montessori Method*, by Maria Montessori, translated by A. E. George. Heinemann, 1912.

who has softly gone into the next room, utters their names slowly and clearly one at a time, whereupon each child, hearing himself called, tiptoes in turn through the door to the directress.[69] Well, this may be a novel idea to the West, but the principle is a very old one to the Hindu, who has a more elaborate method than Mme. Montessori's for shutting off sense perception. He calls it a "dumb, deaf, and blind display." First the pupil is told to try not to say anything for some minutes; when that has been successfully accomplished he is to try not to hear anything; then he must try not to feel anything through the touch. When he has learned how to cut off perception by sections, he is taught how to concentrate perception. The value of the faculty of cutting off perception may be tested any day on a long railway or motor journey, which will be found much less tiresome if one shuts one's eyes, so that there may not be the tremendous drain upon the mind which is caused by taking in fresh pictures constantly.[70]

Freedom is the Montessori watchword. "The school must permit the *free, natural manifestations* of the *child* if in the school scientific pedagogy is to be born."[71] Mme. Montessori

[69] *A Montessori Mother,* by D. C. Fisher, pp. 44-48. Constable, 1913.

[70] See note to *Chinta,* Q. 69.

[71] *The Montessori Method,* by Maria Montessori, translated by A. E. George, p. 15.

discusses the "true concept of liberty," and talks of the principle of "slavery" which still pervades pedagogy. But who can say what is the "true" concept of liberty? Is there any absolute criterion of freedom applicable to people of every temperament and of every nationality?[72] Look around, and see how ideas of freedom differ. Take Free Trade and Protection as example. The man who believes in Free Trade thinks that to raise a tariff barrier against other nations would be restricting the liberty of free competition which should be granted to the rest of the world. "Come and bring your goods to us," he cries. "If we are swamped by granting you equal terms, that means that you are our superiors. But we are not afraid of giving you a free hand!" The advocate of Protection, on the contrary, says: "We must insure to our country freedom of trade within her own boundaries. Let us therefore limit foreign competition by erecting a tariff wall against outsiders."

Again, take the republican and monarchical forms of government. Does not the republican believe that under his flag greater liberty prevails than could be enjoyed under any other? And does not monarchical England think that under the constitutional rule of her Sovereign there is truer freedom than any republican institutions could offer her?

[72] *Savitri,* Qs. 115, 116, 117.

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The different views on various matters held by French and English, separated by only a few miles of sea, show how difficult it would be to set up any hard and fast criterion of freedom acceptable to all.

It may be said that many such ideas are the result of tradition, but may they not be ascribed to differences in temperament caused by differences of climate? Most things, when carefully sifted, may be reduced to a question of climate. Traditions may be based on historical facts, but the historical facts themselves are due to the temperament of the nation, and is not the temperament of the nation greatly due to the climate?[73]

The influence of climate upon temperament has been noticed even in different parts of the same country. As Lombroso points out, in the Northern States of America the drier and more changeable climate has produced a keen desire for progress, advance, novelty; in the Southern States the warmer, moister, and less variable climate has brought forth a slower, more conservative people. In Germany it has been seen that mountainous or hilly districts, regions with a mild climate, have been especially abundant in men of poetic genius, while the flat or cold German districts as a rule can boast of few poets. Spain shows a similar influence of warm climate, Catalonia being almost without artists,

[73] *Savitri,* Q. 84 and note.

while warmer districts can point to many famous names.[74]

One of the great tests which should be applied to all systems of education is this: Do they help the scholars in after life to reason quickly and correctly on matters of practical concern?[75] The Hindu system has been proved by centuries of experience to enable those trained by it to come to a swift decision. Having made up their minds at once which course to follow, it helps them to lay aside unhesitatingly that which they have rejected; and it aids them to carry through by force of personality the course on which they have decided.[76] This is what constitutes a strong character; this is what makes for success.

The power of swift decision, without which one can never make one's way, is not attained by the reading of many books or the passing of numerous examinations. It is acquired by early exercise of the reasoning faculty. But should a decision be left until the occasion actually arises, or should a number of decisions on various important facts of life be made in early life, and, as it were, stored up in memory for easy reference? When a man is in the habit of coming quickly to a decision, what is it that really takes place in his mind? Does he by some kind of

[74] See *The Man of Genius,* by Cesare Lombroso.

[75] See note to *The Foolish Fish,* Qs. *3,* 4, 5.

[76] *Savitri,* Q. 61.

miracle arrive at a speedy solution of the problem suddenly presented to him? No; what happens is that, having long before considered the same or a similar problem, his reason has already given judgment upon it, and so, when the moment for decision comes, his mind is already made up. The whole secret is to avoid being taken by surprise. It is want of previous thought that makes the weak character; it is the habit of energetic thinking that makes the strong man.[77] The same with scientific research. When a man "accidentally" lights on a discovery, it will generally be found that his mind has long been busy on the track leading up to it, so that when at length his imagination catches a glimpse of the truth, his reason darts forward to seize it. For every discovery that is made, who can say how many slip past the inquirer because his reason does not swiftly recognize that they are in front of him?

While on the subject of prompt decision, it may be remarked that "a choice of evils" is a phrase which is often heard nowadays. The Hindu sages, in addition to considering this, dwelt also on a choice of excellences. "Should a man always take the best within his reach?" they asked, "or should he not sometimes be satisfied with the second best, because the very best may make him egotistic, or excite too much jealousy, which may bring about his down-

[77] *The Pilgrim of Love,* Q. 4 and note.

fall?" By such subtle arguments they endeavoured to train the mind to form sound and speedy judgments, and taught their pupils how to develop true individuality without egotism.

To what extent do the systems of Western education give this capacity for prompt and reasoned decision? Numbers of Occidentals are, of course, endowed with it by nature; it is more difficult to say how far education has helped others to attain it. Many of the greatest Englishmen have not been University men; the schools where they were educated have little to tell about them; it is a question whether some of them could have passed a single examination. Among famous thinkers who were not graduates of any University, or who cast aside University traditions, may be mentioned Locke, Mill, Darwin, and Spencer. England's greatest Pro-Consuls would hardly claim to be shining lights of the University. Among men of action, Clive, who could not have passed the Littlego, founded the mighty Indian Empire; Nelson, whose education was "summary and broken," proved himself England's greatest Admiral. In America, George Washington's education was "elementary and very defective, except in mathematics, in which he was largely self-taught." One might speculate on what would have been the history of Europe if young Napoleon had gone through the cramping routine of a University training. It cannot, therefore, be claimed that

it is the Western educational system which gave these men their mental energy. They had, without special mind training, that which the Hindu method would help others to develop who, left to themselves, might waste their efforts in wrong directions.

It will be seen from the foregoing doctrines, culled from several of Europe's greatest pedagogues, that though their methods may be different, these Western psychologists sometimes agree remarkably with the fundamental ideas of the Hindu system. It would be interesting to collect a list, if that were possible, of men and women who have made history, and whose mind training was due to any of these Occidental theorists. Mme. Montessori has not had time yet to see any results which can be ascribed to her system and her system alone, and even if the other Western pedagogues found their methods succeed with individuals, have any of their systems been worked continuously for at least three generations in any one family, to see whether any differences in mind development that might be noticed were clearly due to the particular system of training, or simply to ever-changing environment?

Some Western educational systems appear to be leading already to disastrous results. No nation pins its faith more to systems than Germany, where most elaborate educational programmes are being carried out. But what of

the suicides among German schoolboys! Look at the crimes among the German youth! The case of Germany seems to point a moral: that before educational methods are lauded and adopted in other countries, they should be tried in their own land for at least three generations and the result carefully watched.

The Hindu system has been tried and found beneficial in its working for about thirty centuries. The immense antiquity of Hindu thought is scarcely realized by the Western world. Its long backward sweep can perhaps best be measured if it is remembered that the *last* great Hindu philosopher, Gautama Buddha, the founder of Buddhism, died in the fifth century B.C., before the great Greek philosophers, Socrates, Plato and Aristotle, were born. When fixing the date of anything Hindu, Occidental writers usually forget that centuries before such matters were chronicled in writing they were in constant circulation from mouth to mouth. Even to-day the Bengal Academy of Literature (Sahitya Parishad) is engaged in collecting and putting down on paper for the first time knowledge which for over a couple of thousand years has been transmitted only by word of mouth. As Professor Max Müller observed, it is well known that if all the books on Hindu Scriptures, including the Vedas, were burned, there are hundreds of Hindus even to-day who could write them out without omitting even a punctua-

tion mark. When Hindus look upon their huge philosophical literature, now at last beginning to be the admiration of the Occident, when they reflect upon the vast mines of their religious thought, on their achievements in astronomy, grammar, drama, music, architecture, engineering, etc., they can hardly feel dissatisfied with that system of mind culture which produced such a wealth of result. And the Hindu system is unique in that its working has been observed through generation after generation of the same families, in which it has affected millions of Hindus of the higher castes. Every Englishman who has had anything to do with the education of Hindu youths knows how quick and subtle they are, while the high places they have taken at Oxford and Cambridge, in the Indian Civil Service, and in various other examinations held in English (to them a foreign language), show that for educational purposes the advantages of this Hindu system are worth considering.

As well as sharpening the intellectual faculties, mind analysis cannot but help to form high character, which is admitted by most to be the supreme aim of education. In England John Stuart Mill first drew attention to the great importance of the nature of character in connection with educational theory, and suggested the name "Ethology" for the science of which the study of character would form the subject

matter.[78] "Ethology," he explained, "is the science which corresponds to the act of education, in the widest sense of the term, including the formation of national or collective character as well as individual." The aim of the Hindu system is to develop good points of character to such an extent as to overbalance evil traits. The training should also make the individual clearly understand what his evil points are, to enable him to guard against them, and to prevent him from being taken unawares by them.[79] The cream of Hinduism, as explained in the law of Karma, teaches him that no saviour redeems him; that he must save himself. And the way he is to save himself is by strengthening his own psychology, for mind regulates all actions.

There may be some difference of opinion as to whether it pays better in the worldly sense to possess character or reputation, but East and West alike agree that it is best to have a good reputation backed by good character. As the Hindu system of mental training is calculated to create high character, and as character of such a kind is bound to be followed by reputation, is it not worth while to take advantage of this method, even from the worldly point of view, apart from its intrinsic excellence?

The reader may ask how far the Hindu holds

[78] *Suggestion in Education,* by M. W. Keatinge, p. 109. Black, 1911.

[79] *Beware!* Q. 36.

that it is possible to increase the mental powers and energy of an individual. The Hindu has come to the conclusion that the mind has only a certain power of expansion, and that there is a limit to mental assimilation at particular periods of human life, as there is a limit to assimilation through the digestive organs. The Hindu system can help to develop the mind up to that limit, which varies in each individual. The great point for the teacher to consider is whether the pupil should not be given something more useful than exercises set with the idea merely of developing the mental assimilative powers, and not of proving serviceable in themselves afterwards. It is a question of absolute and relative utility.

This Hindu system of mind training teaches not only how to increase the mental power within its limit of possible expansion, but how to avoid wasting any mental power on things irrelevant to the issue. Mental analysis at once tells those adequately trained by it which factors are relevant to a particular issue and which are not.[80] Western scientists who have been teaching that the human brain is an associating machine, and not a generator of ideas, have evidently not had much time since 1876, when, after years of ridicule, they first accepted the ancient Hindu discovery of "unconscious cerebration," to go sufficiently deep into the preconscious working of the mind to see that the more links

[80] *Savitri,* Q. 11.

that are forged between the conscious brain and its preconscious storehouse, the more the brain becomes a generator of ideas.[81] No one of ordinary intelligence can possibly go through the mental drill contained in any fifty pages of this volume without considerably extending and intensifying the area of his conscious thought. It will help even one who has been considered "dense," if not actually to find out truth, at least to avoid error, which is no small gain.

Their ability to extract stores from the preconscious has been the making of great men. In this connection American readers will no doubt recall the method of writing employed by their famous countryman, Emerson, who "planted a subject in his mind and waited for thoughts and illustrations to come to it, as birds or insects to a plant or flower." Is it not quite likely that the renowned Sage of Concord derived his habit of depending on the preconscious for inspiration from his study of the religious and philosophical books of the East which he perused in translations and counted among his favourite reading? The many points of similarity between his views and those of Hindu philosophers seem to lend probability to this supposition, and at the same time encourage me to believe that this volume on Hindu mind training may accord well with the psychology of those of Emerson's countrymen who may be numbered among its

[81] See note to *Chinta,* Q. 48.

readers. In his Diary we find: "The purpose of life seems to be to acquaint man with himself." "All real good or evil that can befall him must be from himself.[82] . . . There is a correspondence between the human soul and everything that exists in the world; more properly, everything that is known to man. Instead of studying things without, the principles of them all may be penetrated into within him. . . . The highest revelation is that God is in every man." How closely this resembles Hindu philosophy! Like the Hindu psychologists, his great theme is "the infinitude of the private man." Like theirs also is his idealism, which tinged and beautified the outside world for him without depriving him of his interest in active existence, for his philosophy helped him to a tranquil optimism and a love of humanity, not a selfish withdrawal from life. "The genius which preserves and guides the human race," he said, "indicates itself by a small excess of good, a small balance in brute facts always favourable to the side of reason"—an unexaggerated statement of the proportion of good and evil which would have pleased the ancient Hindu sages, who, centuries before the Christian Era, mused in the depths of their forests and came to very much the same conclusion.

Emerson was evidently not one who thought that a man could be a first-class athlete and at

[82] See *Self.*

the same time a deep student. At one period he had a theory that manual labour was a necessary part of the scholar's life, but he did not hesitate to throw this opinion overboard on finding out from personal experience that "hard labour in the fields meant poor work in the study." This fact is interesting in connection with the psychological question of how far it is necessary to refrain from cultivating some faculties in order that others may better develop.[83] It would be instructive to find out, if possible, whether any of the greatest men who have made history either in the Old or the New World have been distinguished as great athletes.

In the history of nations it seems as though brute force after a while naturally gives way before intellectuality, and who knows but that the later stage of human development may not be more beneficial to the world than the preceding materialism? The ancient Romans no doubt achieved brilliant triumphs chiefly on material lines, and British Imperialism itself owes much to lessons drawn from Roman Imperialism. But critical thinkers who have their own standard of human progress and are not guided by conventional ideas on the subject may find it worth their while to study how far the modern Italians, the descendants of the great Roman Imperialists, by diving deep into matters connected with human psychology,

[83] See note to *Migration of Soul*, Q. 36.

are making up for the lost material glories of Imperial Rome. Considering the notable work of modern Italians in the domain of psychology, and remembering among many others the names of Tanzi, Lombroso, Lugaro, Ferrari, Mosso, Sergi, De Sarlo, one is led to ask oneself whether, judged by some standards, the Italians may not be accomplishing more now than all their forefathers did.

The present war has shown to what a pass material efficiency accompanied by psychological deficiency has brought the world. The West has made a great fetish of material efficiency. But is it not possible that a nation by removing psychological deficiency in its mode of government might at the same time considerably strengthen its material efficiency, which alone cannot make for true civilization, or anything like lasting peace?

In conclusion, I would say that every mind has its own particular way in which it can develop best, so, though this volume contains tales and questions that will help in developing mind at various stages of its evolution, it has not been considered necessary to classify them, but it has been left to the judgment of the intelligent mother and experienced instructor to find out which of them are best suited to particular people. It is hoped that the "Note" at the end of each tale will be found of value not only to mothers when training

the minds of their children, but also to adults who may like to go through a mental spring cleaning once a year. By gradually forming new links with the preconscious these tales and questions should, as I have said, evoke fresh interest in life, and thus prevent ennui, with its attendant evils. Those who study them diligently will learn the Hindu ideal of modesty which is not timidity, and patience which does not degenerate into apathy. With brain well balanced and alert, they will be able to look to a career which will bring them what the truly educated naturally desire—both financial and mental remuneration—and will not be forced, as so many are, to make a choice between pursuits that are congenial and work that pays.

If the book helps to till an acre or so of the many thousand acres of the preconscious area of the human mind, "An Anglo-Saxon Mother" will be amply rewarded, and I shall be much gratified if it leads a few Occidentals to investigate more thoroughly the great psychological treasures hidden in the literature of my country—India. It stands to reason that a people who about thirty centuries ago laid the foundation of their study of the human mind on their discovery of "unconscious cerebration," should have more information on the subject than Western nations, whose study of psychology proper really began just forty years

ago, when they accepted that remarkable Hindu discovery. Had some of the Western writers whose work I have touched on here been acquainted with even a few psychological truths known to my distant ancestors centuries before the birth of Greece or Rome, how greatly they could have enriched their ideas of psychology and aided in bridging the wide gulf between the East and the West!

I will conclude this Introduction to my pupil's book with the ancient Hindu saying:

"Trees and shrubs live; so do animals and birds; he really lives whose mind is *awake in thought*."

[S. M. MITRA.

THE ROYAL ASIATIC SOCIETY,
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A COMMERCIAL GENIUS

In the city of Supratishthita a scene of great animation prevailed. Everywhere surging crowds were gesticulating, shouting, talking. On the market-place a group of Brahmans were engaged in a dispute about the various interpretations of the holy books; a band of chanters were intoning the sacred hymns of the Vedas; in a corner gamblers were enticing victims to their net by reminding passers-by of the treasure that may be won by the successful gamester; in another corner a knot of merchants had met together to discuss the science of money-making.

"Would you like to hear the history of my commercial career?" asked one of the merchants of his fellow-traders. "I am the son of a merchant," he continued, as they assented, "and was born after my father's death. My mother, who was robbed of all her property by unscrupulous relatives, brought me up by dint of great industry and much self-sacrifice. So poor were we that I was instructed in reading and writing by the charity of a kind teacher. Then one day my mother said to me, 'You are now old enough to

begin to earn your living. You must choose a trade. In this country there lives a very rich merchant named Visakhila, who has means enough to lend money to young men of good family to give them a start in life. You must entreat him to put you in the way of beginning some business.'

Q. 1. Is any man altogether "self-made"? (See p. 135.)

A. In a country district it might be possible for a man to make his fortune starting empty-handed, by adopting the same plan as the mouse merchant in taking some natural product of the country which belongs to no one and selling it, etc. But in a town this would be impossible, for nothing of value has no owner in a city, and so, except by dishonest means, a man of no possessions whatsoever could not possibly obtain the wherewithal to find food and clothes, much less start a trade or business.

So-called "self-made" men are numerous enough, but few, if any, are entirely self-made, most of them having had money or goods given or left to them, no matter in how small a quantity, with which to begin, and but for charity in the way of food or clothes, few of these would have lived through the early stages of making their wealth.

Q. 2. What circumstances were against the boy?

A. (*a*). He had never known a father, and no amount of intimacy with other mature men could teach the knowledge that comes, perhaps unconsciously, from living under the same roof as one's father.

(*b*). His mother was robbed of her property, and consequently must have been too preoccupied at times to think of her son's upbringing, probably just at the time when he needed most attention.

(*c*). He was forced to start his career before his ideas had had time to settle.

(*d*). He had no one to help him in choosing his career.

(*e*). He had to visit the wealthy merchant as a beggar with the prospect of being indebted to him for many years.

(*f*). He had no training for any business, and no influence to help him.

(*g*). He had no money or property with which to open a business.

(*h*). He must have felt himself a burden on his mother, and later must have felt her a burden on himself, even though he was repaying her a debt.

(*c*), (*d*), (*e*), and (*g*) should be considered as advantages and not as disadvantages in his case. But, since he was exceptional, I have changed their position, placing them under the category of disadvantages, as they would be to the ordinary boy.

Q. 3. What circumstances were in his favour?

A. (*a*). He had a generous and devoted mother.

(*b*). He was given an education of sorts, when none was to be expected.

(*c*). Starting life thus early he learned to act for himself and to form his own judgments, so that at the age when most boys are only beginning to feel their feet he was already a man.

"So I went to his house full of hope, but made my entry at a most inauspicious moment, for at that very instant he was saying to a youth who was engaged in an interview with him: 'Look at that dead mouse lying on the floor. Why, if you had brains, you might even make money out of that! But you, blockhead that

you are, actually have not been able to keep the money you received from me, much less increase it!'

Q. 4. Is it usually a token of brains to be able to make money get money?

A. As a general rule it requires a man of brains to make money get money, especially in trade and commerce; and from the earliest times it has been considered a clever performance to do so. Moreover, the older the world grows, the harder money-making becomes, owing to increased competition, and still more does it indicate the active brain to make money get money.

But it does not always follow that a man who has made a fortune is indebted only to his brains for it. For instance, in stockbroking and insurance there is a large element of luck which plays as important a part as brains in the success of such a venture, wherein anyone is as likely to succeed as a clever man.

Q. 5. Is it an advantage to a boy to have money to start in life?

A. This depends on the boy's character, whether he be a spendthrift or thrifty, well trained in the value of money, spoilt, or brought up sensibly.

To a normally educated boy, mentally balanced and destined to earn his own living, a moderate sum of money is a decided advantage in saving him the drudgery of poverty during his early days, thus leaving him free to devote all his energies to furthering his education, and so making for quicker promotion.

But to one not so self-controlled money obtained otherwise than by work is apt to lead to various extravagances and ultimate indolence and uselessness.

"When I heard this, a sudden idea seized me

and I exclaimed: 'I will take that mouse from you as my stock in trade.' So saying, I picked it up off the floor, wrote him a receipt for it, and departed with my prize, to the great amusement of the merchant.

Q. 6. Did the boy show business-like qualities here?

A. Business-like qualities were shown in the prompt seizing of the opportunity and the attention to detail in signing a receipt for such a trifle. (See p. 516.)

But he acted rashly in making the merchant his creditor even by so little as a mouse, for he had no notion at the time what he could do with it or how he could repay the debt.

Business-like though he was, luck was on his side, for no one can know beforehand whether a given opportunity is the chance of a lifetime.

"Now mark the progress of my dealings with the mouse.

"First I sold the carcass to a merchant as cat's meat for two handfuls of barley; then I ground down the barley and procuring a pitcher of water, I took up my stand at the cross-roads where there were some trees to shelter me from the sun, just outside the city. A group of wood-cutters passed by, so I politely offered them the water and the barley, which they gratefully accepted, for they were parched with the midday heat, and each in return for my proffered refreshment gave me two pieces of the wood he had just cut.

Q. 7. What qualities necessary for successful business did he display in this transaction?

A. He knew where to sell the carcass profitably, and having done so knew how to create a market for his barley.

He had the imagination necessary to advertise his goods in the right place and manner and at the right time.

And most of all he had an original idea and brains enough to carry it out successfully.

"Well, I took all these pieces of wood to the market, where I sold them at a good price, purchasing with part of the money so obtained a further quantity of barley, and taking up my stand in the same place to supply the thirsty woodcutters again with water. This I did every day, the men continuing to bestow on me in return pieces of their wood, till in the end I had collected wealth enough to buy up all the timber the woodcutters had felled during three days. Fortune once more favoured me, for suddenly there came a great scarcity of wood throughout the land owing to the heavy rain, so I disposed of all my stock of timber at an increased value, and with the gold thus gained I bought a shop, where I have since prospered exceedingly. Then I remembered my former benefactor who had put me in the way of all this advancement, and making a mouse of gold, I carried it to him as a present, to recall to his mind the youth who had one day come to ask his help and had taken no aid from him but the carcass of a mouse.

Q. 8. Had the young man cause to be grateful to the merchant?

A. He had very little reason to be grateful to the merchant, for the latter had not troubled himself about the boy at all, except in letting him take away a carcass which was of no value to himself. He had not even suggested how the mouse could be made to get money, so that little credit attached to him for the bare idea.

"He was so impressed by the story of my progress that he paid me the greatest honour he could bestow on me: he gave me his daughter in marriage, and in consequence my fame spread abroad through the land, where I am known to all by the name of the mouse merchant. So from small beginnings can come great consequences, if only one has the wit to seize the opportunity."

When the merchants who were gathered round him heard this tale they could not help applauding the ability which, without a solitary coin in the world, had advanced to so high a station.

Q. 9. How would you sum up the mouse merchant's character?

A. He was plucky in starting on his own without support, impetuous in seizing the first opportunity that offered without weighing it previously, shrewd and imaginative, ambitious and quick to act, philosophical in making the best of his bad luck and not giving way to bemoaning his fate, generous and grateful to his benefactor, boastful and wrongly proud of his achievements, estimating his own ability too highly and not giving due credit to the kindness of Fortune.

Q. 10. Was he fortunate or did he make his own good fortune?

A. He was fortunate in that some unknown power prompted him to try his luck with the mouse's carcass, but once that was done he contributed largely to his own good fortune by his capacity for business and his ambition, which led him into making something like a corner in timber, when once again Fortune favoured him. And then once more he helped himself by opening a shop which prospered, thanks to his own energies.

Q. 11. Is imagination necessary to make a good man of business?

A. Few men could build up a successful business without imagination, for lacking it men sink into ruts from which they cannot escape, their energies fail, and they become machines, with fatal consequences to their business. This is what occurs in long-established firms where new blood is seldom introduced, with the result that younger houses, managed by men of ideas, spring up and take away the custom of the older and routine-bound. Still more is imagination needed in the case of firms starting some new business—that is, a business that has never been attempted before—for since there is no experience to guide the pioneer, everything connected therewith must be imagined before being put to the test.

Imagination is the most important quality necessary to a successful undertaking.

Our merchant possessed it. Once the idea of the mouse's carcass had taken hold of him he imagined the whole scheme: selling, advertising, reselling, and so on, until he was wealthy enough to purchase a shop. (See Introduction, pp. 6, 17, 68.)

Q. 12. Does success in business depend as a rule on extraordinary talent and originality?

A. The owner of a business is far more likely to succeed if he possesses originality which suggests new methods than

if he plods on in the hackneyed style of the everyday world. (See p. 497.)

So also a brand-new kind of employment, if sound, is more likely to prosper than a new method of an old kind of business in which there is keen competition. These cases both apply to the owner.

But in the case of employees, it is not always the man of talent and originality who gains promotion, though in many cases these qualities will lift a man out of his turn over the heads of others not so original but quite as industrious.

NOTE

The answers to the questions in the above text are by a young Cambridge graduate who was about to enter upon a commercial career. Students may compare and contrast the general character of these questions with those set by Professor Hugo Münsterberg, of Harvard University, in a volume intended for the practical business man,* and may select from Professor Münsterberg's test questions a dozen which they consider as comprehensive and searching as those in this text. They may also analyse the same Professor's dictum that "all business is ultimately the affair of minds. It starts from minds, it works through minds, it aims to serve minds," and trace how far this proposition is illustrated by the Hindu merchant's career.

* *Business Psychology,* by Dr. Hugo Münsterberg. Chicago, 1915.

(*Q.* 1). We all make or unmake ourselves. Our pride admits the former fact, but refuses to go further and admit the latter, generally ascribing the unmaking to unfortunate circumstances. Hindu religious philosophy teaches that every individual is born with powers and tendencies which are the result of his deeds in past lives; that no man suffers through another's sin, or gains happiness through another's mediation. In this sense, therefore, every man is self-made. (See Introduction, pp. 6, 42.)

(*Q.* 10). According to Hinduism, the youth was reaping the result of his good deeds in previous incarnations. Man can be neither fortunate nor unfortunate by chance, since everything is the effect of a cause. The doctrine of Karma eliminates the idea of chance; but it does not do away with the doctrine of Free Will; in fact, what is Karma but the accumulated result of Free Will? (See Introduction, pp. 5, 6, and 73.)

(*Q.* 11). Students may compare what is here asserted regarding the necessity of imagination in business with Professor Münsterberg's opinion that "No business life is really successful which is not aided by some kind of imagination. Nobody lives from the satisfactions of the present only. Anticipated joys of the future are the chief motives to action. Every successful life is, after all, a life with a life plan."

TRUE LOVE OR FALSE?

A WEALTHY merchant prince of Chitra Kuta had an only son, Isvara Varman, to whom as he grew to manhood his father wisely taught the intricacies of his business, that he might leave behind a capable successor to manage the vast stores of wealth he had garnered. Being most desirous that the boy should not fall a victim to woman's wiles, he constantly warned him against the temptations that might be thrown across his path by adventuresses to whom his money would be the sole attraction.

"My son," he said one day to him, "there is a deal of worldly wisdom for you to learn which I cannot well teach you, so I should like you to go to a clever old woman whom I know in the town to be instructed still further in the arts of the snarers of youth, who, knowing of your wealth, will be in wait for you when you leave your home to begin your career as a great merchant."

Isvara Varman, impressed with the idea, went to the old woman, and at the end of a year he returned home no longer an unsophisticated boy but well-imbued with the principle that wealth is the

only talisman to unlock the doors of love, honour, fame, nay even of salvation. (See Introduction, pp. 31, 32.) His father, delighted at his son's progress, then gave him a large sum of money and started him on a trading expedition to Svarna Dvipa.

Q. 1. Is it a business principle that wealth is the only talisman?

A. No, it is brains that count for most.

Q. 2. Name some things that wealth cannot buy.

A. Love, affection, reputation, good temper, esteem, happiness.

Q. 3. Mention some things in addition to capital which a business man requires for success.

A. Punctuality, perseverance, capacity for hard work, faith in himself, a reputation for honesty, a manner which inspires confidence.

On the way his caravan halted for the night at an intermediate town, and leaving his followers to encamp, the young merchant went into the town to amuse himself. Entering a temple attracted by a performance that was being held there, he saw a dancing girl named Sundari, so graceful and charming that straightway his fine theories vanished to the winds and he fell madly in love with her. Finding out who she was, he went to her house, and when she discovered that his means were large she received him graciously, pretending all the while a deep attachment to him. And he, poor dupe, believed her, especially when

she refused the gold and jewels he would have heaped upon her.

Her wicked old mother helped her to keep up the deception.

"Take the money, daughter," she said when Isvara Varman persuaded her not to reject his gifts, "since all we have is your suitor's, and his wealth can be added to our common store."

Thus urged, Sundari accepted what he offered, but still reluctantly, which apparent unwillingness so imposed upon Isvara Varman that he thought she was truly in love with him and was supremely happy.

Q. 4. Is unwillingness to receive gifts a test of affection?

A. No, I do not take it as such, but it is an old-fashioned idea that people who accept gifts are mercenary. Generally those who make a great profession of being unmercenary expect more in the long run than those who frankly accept a gift.

Q. 5. On what does the value of a gift depend?

A. On the kind feeling with which it is tendered.

Q. 6. Explain how the style of a gift and the manner of giving it betray the personality of the giver.

A. Some people make a great parade of giving. These people give to advertise themselves. Others will give out of true good nature, others because it is a pleasure to give to those whom they love. I think most certainly that the delicacy of the way the gift is proffered, or the lack of delicacy, shows very clearly the character of the donor.

Q. 7. Which is more difficult, to simulate a passion or to hide one?

A. To simulate one. But it is difficult to hide anything from a quick intelligence. People very much in love generally betray themselves, however closely they may be on their guard. A glance will show their feelings.

But a friend, Artha Datta, seeing the turn affairs were taking, came to Isvara Varman and expostulated with him, trying to persuade him that this love he thought so strong and faithful was but as a mirage of the desert. And he so far prevailed upon him as to induce him to consent to leave the town, the only stipulation being that Artha Datta himself must break the sad news to Sundari, because her lover could not bear to cause her such grief.

Next day, therefore, Artha Datta went to Sundari, and found her with her mother and Isvara Varman.

"I have sorrowful tidings for you, Sundari," he said. "Isvara Varman must proceed without delay to Svarna Dvipa to pursue there the object of his journey. This news has just come to me by messenger. But do not be downcast; he will return with such great sums of wealth that he will be able to pass the rest of his life in your company."

The dancing girl, gazing with tearful eyes upon her lover, simulated deep despair.

"Be it so," she exclaimed passionately, "for what can I say or do in the matter? Leave me to my fate."

During the days that preceded his departure

she ate but little and seemed really as if she were pining away with grief, nor did she take any further pleasure in music, song, or dance, till Isvara Varman's pain at parting grew unbearable.

Q. 8. Could her lover have detected her duplicity?

A. Some people by a strange intuition can always detect duplicity; others, never, although they may be deceived over and over again. There are some people who never learn by experience.

Q. 9. Did he wish to be undeceived?

A. There is always a strong desire in all of us to know everything concerning the person we love, although very often by knowing we are only made miserable. But ideal love loves on through good and bad report.

Q. 10. Can you give an instance of deceit being employed for a laudable object?

A. Yes, it is quite right in some cases to employ deceit to save others pain and misery, but not in order to further one's own interests and harm others.

Q. 11. Is it worth while to gain an object by subterfuge when it can be gained in a straightforward way? (See p. 107.)

A. No, it is wrong and also foolish, because it entails so much more trouble. But many people prefer the crooked path even when the straight road is easier.

Q. 12. Did the dancing girl deceive her lover or did he deceive himself?

A. Both. The girl wished to deceive, but he was an easy and willing victim because her beauty attracted him and he did not greatly desire to weigh and consider her motives.

Q. 13. Is deceit a particularly masculine or feminine quality?

A. Men are often quite as deceitful as women, but the old standard of morals and manners for women caused them to take refuge in petty deceits when they would really have preferred to be honest and themselves. (See p. 259.)

Q. 14. By what other names is deceit known?

A. By many pretty names, such as diplomacy, tact, good manners.

On the morning of his leaving, Sundari and her mother accompanied him for some distance along the road that led out of the town, and at a certain point they said farewell with great weeping and lamentation.

He had not gone more than a few hundred yards when he was recalled by loud screams from the mother and her followers.

"My daughter! my daughter! help! help!" she wailed.

Hurrying back, he and his friend were told that in despair at his departure Sundari had cast herself into a well that lay by the roadside.

Servants were at once lowered by ropes into the well, and soon they touched the bottom.

"She lives! she lives!" they shouted up, and brought her to the upper air again, looking like one on the point of death.

Murmuring her lover's name, she began to shed tears, and he felt it his bounden duty to go

home with her, comforting and praising her as they went.

"Dearest, I will never leave you again," he promised her. "I have given up the project of my trading expedition, for I am convinced that no one has ever loved so sincerely and passionately and tenderly as you."

So he stayed with her, and during the next month, in spite of the warnings of his friend, he spent on her the remainder of the money his father had given him.

Q. 15. Are theories of prudence of much value when the time comes to test them practically?

A. One has to learn from one's experience, and it often costs one very dear. The wise learn from the experience of others. The value of theories of prudence generally depends on whether we have the wisdom to profit by them.

But his credulity was doomed to suffer shock, for after a while when Sundari and her mother discovered that the mine of wealth was exhausted, they made small ceremony with him and had him turned out of the house by main force. Poverty was of no use to them.

Then his friend Artha Datta returned to Chitra Kuta and related the foolish history to the young man's father, who went in angry disappointment to the old woman on whom he had relied to teach his son wisdom.

"Here is a pretty result of your instruction!" he exclaimed. "At the very first trial my son has been robbed without the slightest difficulty."

"Send your son to me again," rejoined the old woman, "and I will show him how to pay back his plunderers in their own coin."

Artha Datta was therefore despatched to bring his friend home, and Isvara Varman came to the old woman, who explained to him that Sundari had grossly imposed on him in that seemingly perilous drop into the well, since it was a familiar trick to spread a net in the bottom of a pit, which broke the fall and removed all danger.

Having thrown this amazing light upon the deceptions practised by the wily pair, the old woman commanded her slaves to fetch a monkey named Ala, and she took a thousand gold pieces that the merchant prince had bestowed on her.

"Swallow these," she ordered Ala.

The monkey obeyed, the coins disappearing down his throat.

When that process was over, she addressed Ala again.

"Now, monkey," she commanded, "give Isvara Varman here twenty coins."

And the monkey dropped twenty coins from his mouth.

"Now give him twenty-five."

And he obeyed again.

"Now a hundred."

He produced a hundred coins. Whatever sum of money was ordered he instantly gave from his mouth.

"See," said the old woman, "you must take

Ala with you, go back to Sundari's house, and having first privately made the monkey swallow a sufficient number of coins, you must ask him for certain sums in her presence, so that she will be lost in astonishment and thinking him invaluable will presently offer you all her fortune in return for such a storehouse of riches. Then when you are safely in possession of her money you must bid Ala swallow enough coins to last for two days, and leaving him with her, show a clean pair of heels."

Isvara Varman carried out the programme as arranged. Sundari received him with apparent joy, and every day for fourteen days the monkey disgorged whatever number of coins he desired, rousing a mighty passion of envy in the breast of both the old woman and the young one.

One night after the evening meal the lovers were chatting confidentially together.

"If you indeed love me as you say you do," said Sundari to him, "give me Ala."

"That I cannot do," replied Isvara Varman pleasantly, "since he belongs not to me but to my father."

She offered him money, naming a huge amount, but he remained firm.

"It is impossible," he protested, "even though you were to transfer to me the whole of your fortune."

Yet she never ceased tormenting him to give her the marvellous Ala.

One day Artha Datta who had been listening to her entreaties took her part.

"Give her the monkey," he said, "no matter what the consequences, since her heart is set upon it."

The dancing girl was charmed when her lover, reluctantly yielding to these persuasions, promised to gratify her dearest wish. Next morning he privately made the monkey swallow a large number of gold pieces, presented him to Sundari, received in return all the riches she possessed, and departed with great speed on important business to Svarna Dvipa.

For two days Ala gave from his mouth whatever sums his mistress begged, but on the third day the supply of gold ceased, and in her vexation Sundari dealt the recalcitrant monkey a vicious blow with her fist. Enraged he flew at her, chattering with fury, and scratched her face and her mother's, whereupon they beat the hapless creature to death with sticks. But the story soon became the talk of the town, and all the people laughed at the magnificent trick that had been played upon the two deceivers, till Sundari, with her wealth and beauty gone, was driven to the verge of suicide. Isvara Varman prospered exceedingly in his commercial enterprises, having now a mind entirely free to devote itself to business, and he returned home a wealthy merchant, to the great satisfaction of his anxious father. There he married and settled down, nor

ever afterwards trusted in the fidelity of any woman except his wife.

Q. 16. Was Isvara Varman lucky or unlucky to be deceived early in his career?

A. Lucky. It is always a good thing to get one's misfortunes over early in life. One bears trouble much more easily when one is young, and the experience he had was a lesson not to judge by appearances.

Q. 17. Might it not have made him a misanthrope?

A. No, not coming, as it did, while he was so young. That sometimes happens if a much older man is deceived, as then he may become bitter and cynical.

Q. 18. What were the lessons he learned?

A. He learned first that there are certain people in the world whose trade is to cajole and deceive the young and unwary, and he learned to beware of sudden, uncalled-for friendliness; he also learned that worldly wisdom is not gained from the experience of others.

NOTE

(*Qs.* 4, 5, 6). On the subject of gifts students may consider whether they like the idea of gifts being made primarily to benefit the donor, only incidentally benefiting the recipient, and whether this is an altogether selfish view of gifts. (See pp. 155, 509.)

(Q. 11). May it sometimes be worth while to employ subterfuge if straightforwardness would give needless offence? Diplomacy can often avoid making enemies where blunt straightforwardness

may alienate even friends and render it difficult to gain one's object on another occasion, even if for the moment successful. Bluntly straightforward people may occasionally be more selfish than those who employ a little subtlety, for the former may think of nothing but the immediate end in view, whereas those who employ more subtle methods may be judging character and taking into consideration the feelings of others.

(Q. 15). As regards prudence, in the vast majority of cases one is over-hasty in labelling an action prudent or imprudent. One has often to wait for years before being able to decide correctly whether an action has been wise or foolish, prudent or imprudent.

With regard to powers of deception, is it easier for a woman to feign motherly love towards her stepchildren than to captivate a man by pretended love?

La Rochefoucauld says that "there are few people who are not ashamed of their amours when the fit is over." Is this more frequently true of men than of women?

The answers to the questions in the above text are by a married English lady.

ILL-GOTTEN GAINS

Two brothers, Dharma Buddhi and Dushta Buddhi, lived long years ago in a tiny village of Northern India, and, finding little scope at home for their energies, they left to seek their fortune in a strange land. There by dint of enterprise they succeeded in collecting two thousand gold pieces, with which they returned content to their native village. The question then arose as to where the treasure should be stored, and they selected a large tree, at the root of which they dug a hole and buried the money, except a small amount which they kept for immediate use. So with minds that were, or should have been, at rest, they took up their abode in their father's house as of old.

But Dushta Buddhi's thoughts lingered continually over the gold, for he led an evil life, and needed ample means to gratify his tastes. For four weeks he bore it, and then he could endure no longer. The temptation of the coin was torture to him, so he went off secretly to the tree, where he dug up and took away the whole of the buried treasure.

Q. 1. Had Dushta Buddhi earned his money honestly?

A. He might have earned the money honestly, especially if he had been associated with his honest brother in amassing it. Judging from the subsequent events in the tale, one would assume that if he and his brother collected the coin individually, one gathered his coin honestly while the other probably gathered his dishonestly.

As he withstood the temptation to steal the coin for some time, I believe that up to the time of the burial of the coin the man had been honest, and therefore state that I think he had earned his money honestly.

Q. 2. Do thieves realise their dishonesty? If they did, would they care?

A. A thief is one who realises his dishonesty. If he does not realise it, I do not consider him a thief. Some would, however, consider him one. Thieves may be of two kinds: one who does not care, because the game is worth the chance of the price to be paid, and one who steals through necessity to save someone dear to him from starving. Such a one might do it without caring, and such a one might also do it with regret, considering that he was driven to it through necessity and force of circumstances.

After some days he consulted Dharma Buddhi.

"Shall we unearth that money, brother," he said, "and divide it between us? I need it sorely."

His brother agreed, and the two went and dug at the root of the tree, but, behold, no treasure!

"You have taken the money away by stealth,' cried Dushta Buddhi. "Hand over my share without delay!"

Dharma Buddhi, astounded at such an indictment, angrily denied the charge, and accused the other of the crime, till finally a quarrel ensued, which ended in the evil brother hitting the virtuous one on the head with a stone and dragging him almost unconscious into court to charge him with theft.

For a long time the court could not agree.

"Let us go to the tree," suggested the wily Dushta Buddhi, "and see if it will not give evidence that the money has been stolen from its roots."

"What an amazing idea!" exclaimed the judges. "Nevertheless it shall be tried. We will go to-morrow to ask the tree to deliver up the offender to justice."

The accused was therefore dismissed on bail for the night.

In the morning the judges went with plaintiff and defendant to the forest, and stood in solemn conclave round the tree.

"Tree," asked one of them, "who took the gold pieces from thy roots?"

"It was Dharma Buddhi who took away the gold," answered the tree in clear, unfaltering tones.

But the judges were not so simple as Dushta Buddhi hoped, for they jumped to the conclusion that someone must be in hiding in the tree, and they adopted a clever plan to oust the inmate from his nest in the trunk. Through a small hole in the front they puffed in smoke, and before

very long a body fell out with a heavy thud upon the ground. Lifting it up, they saw that it was Dushta Buddhi's father-in-law, suffocated with the fumes.

Dushta Buddhi confessed the whole trick. On the previous night he had approached his father-in-law with a bribe and induced him to hide in the tree-trunk to bear witness against Dharma Buddhi. Accordingly, the old man had concealed himself in the hollow trunk, with the result related.

Q. 3. Are all men capable of being bribed if only the particular bribe which appeals to them is held out as bait?

A. No. There are those who have principles (and who live up to them) which place them beyond the reach of temptation. There are others who have principles which they believe would keep them from temptation, but sometimes when they face the temptation it is too great and they succumb. The man who can resist is very rare; nevertheless I believe that he does exist.

Then the judges made the traitor deliver up the gold to his much-wronged brother, and they banished Dushta Buddhi from the kingdom. On the other hand, they promoted Dharma Buddhi to high honours as some little compensation for the evil attempted against him.

Q. 4. Do the wicked always suffer for their sins?

A. Yes, I think they do. Laws have been made to punish the wicked, but the punishment meted out in this way does not equal the mental punishment which usually

follows sin in the shape of repentance. I do not believe that punishment follows us from life to life, for I think that the individual does not live again as an individual. (See Introduction, p. 43.)

Q. 5. How much of so-called straightforward conduct is due to desire to avoid punishment? (See p. 95.)

A. This depends upon the mentality of the individual, and the environment of his upbringing. With the ignorant the percentage is very large; among the cultivated one is more apt to find the individual who does right for the sake of right doing. He may also be found among the ignorant, but is rare there. If the environment and upbringing were the right ones, I am sure that the individual would be self-governed, and laws to restrain him would be unnecessary. At the present time nearly all government is from without. It should be from within. Then love would control the individual and not fear. It is a greater power than fear, one that has never been used as it might be. (See Introduction, p. 48.)

Q. 6. Is every wicked man good for something—even a man like Dushta Buddhi?

A. Yes. An individual like Dushta Buddhi is usually the result of environment and enforced restraint. Had he been early trained in self-government and the sense of right and wrong developed within him, he could not have taken to such bad habits without going against his own inner nature.

In restraining him from without, the bad within him was bound up, suppressed, and awaiting its opportunity. With proper guidance the suppressed energy would have been steered into the proper channels and have become a force for good. (See Introduction, p. 48.)

Q. 7. Are most punishments correctives or deterrents? (See pp. 367-369.)

A. Again this depends upon the individual. I consider them deterrents, the force being determined by the individual. Individuals should be trained to see themselves as they are, to be their own judges. No one can make a truer one or a more severe one than the individual. He is the only one who can see himself as he truly is. He is usually unable to judge himself because his eyes and judgment have been trained outward, not inward. A punishment is a check upon a force which cannot be restrained, which therefore breaks out in some other direction. Through love and kindness and true sympathy that force may be guided to a good purpose. (See p. 48.)

Q. 8. What would you describe as essentials in a punishment if it is to be effective?

A. I have found nothing so effective in the guidance of young and old as love. This cannot be called a punishment. I believe in punishment which is self-inflicted—*i.e.*, that one takes deliberately. The first error should not be punished; the punishment should then be set, so that if the error is repeated, it is repeated with the understanding that the punishment goes with it. This is very effective and stirs up no ill-will. It is very simple to allow a child to set his own punishment as the penalty he will pay if he again commits the error.

In this way there is no antagonism of wills, there is no jarring of personalities, no injustice. Its efficacy cannot be questioned, for it is very like the system employed in the Junior Republic in America which has reformed young criminals and made them into useful citizens. There, however, the punishment is given after the error and by a committee of the youngsters.

NOTE

Subject for consideration: Hindu views of punishment. (See pp. 331, 332, 335.)

The Hindu theory of cause and effect eliminates to a great extent the idea of punishment. When one feels that one's present sufferings are the logical consequence of one's own past deeds, not inflicted upon one arbitrarily or through the wrong-doing of another, the sense of injustice and blind incomprehension with which sorrow and pain are often endured in the West are less likely to assail the mind. Recognising the fact of the existence of wickedness, the ancient Hindus considered punishment absolutely necessary for the maintenance of the world. People naturally good are rare, they argued, and it is usually through fear of punishment that rules and laws are observed. Beasts of burden would not carry their loads if they were not forced to do so through fear of punishment. Beasts of prey would destroy weaker creatures entirely and throw the whole world into confusion if superior force did not prevent them.

In the education of the Hindu child punishment is not omitted, as it almost is from Mme. Montessori's system and some other modern methods. (See Introduction, p. 63.) Life in a Hindu joint family gives ample scope for imposing light penalties on the youngster who is

unamenable to discipline. The withholding of some favourite dainty which a child sees the others enjoying is often a greater trial than physical chastisement, and there are plenty of other ways in which the culprits can be made to see that insubordination or laziness or other faults of childhood do not pay.

"Dharma Buddhi" means "virtuous mind." "Dushta Buddhi" means "wicked mind." The Hindu tenet is that wealth helps a virtuous man to increase his virtue. (See Introduction, p. 32.)

Wrong-doing, according to the Hindu, denotes absence of reason.* Mind analysis in right directions could prevent it. If the evil-doer would analyse his conduct and trace its probable result, he would cease to do evil. Compare with this the conclusion that "only the sane man is good, and only the sane man is free."†

The answers to the questions in the above text are by a lady.

* Cf. *Christian Psychology,* by the Rev. James Stalker, D.D., pp. 182, 183. Hodder and Stoughton, 1914.

† *The Freudian Wish,* by Edwin B. Holt, p. 199. Henry Holt, New York, 1916.

DRAUPADI'S SWAYAMVARA*

On a piece of level ground on the north-eastern side of the capital city of Drupada, King of the Panchalas, a vast amphitheatre had been erected, encircled by a deep trench and lofty walls. Stately dwellings rose around it, white as the snow-clad Himalaya, with windows framed in gold, and walls encrusted with flashing jewels. Flowers shed their perfume in all directions, and the scent of the aloe filled the air with fragrance. In the centre of the amphitheatre glittered a small fish made of gold, suspended high in air by supports above a swiftly revolving metal wheel fitted with twelve spokes. On the ground beneath stood an open vessel filled with water, and near it lay a gigantic bow with five huge arrows. To this place kings and princes flocked from all quarters and were installed as guests in those white-walled mansions, for they came as suitors for the hand of the beautiful Draupadi, daughter of the King of the Panchalas, whose husband was to be chosen

* *Swayamvara* = self-choice, a maiden's selection of her husband.

not for riches or good looks or learning but for skill in wielding that gigantic bow.

Through all the neighbouring countries the report of the festivities had spread, and some Brahmans travelling in a band to attend the ceremony spoke of it as they journeyed. Seeing five stalwart brothers with their mother proceeding in the same direction as themselves, they asked them whence they came and whither they were bound.

"We are from the town of Eka Chakra," answered one of the five.

"Come with us," said a Brahman, "to the city of King Drupada, whose daughter is to select her husband from among the assembled princes. In all the world there is none like Draupadi, for she is perfect in her dark beauty. Slender-waisted she is, young and fresh and bright, with eyes like the leaves of the lotus, and round her breathes a perfume like that of blue lotus blossoms. To her *swayamvara* are coming kings and princes from many lands, men blessed with good looks, wealth, prowess in battle, dexterity in chariot-driving, and skill in other sports. It will be pleasant to see these wonders, and to receive the gifts that will be made to all upon this great occasion. Come with us and who knows? perhaps the Princess's choice may fall on one of you, for you are all endowed with handsome looks and robust strength."

"We will accompany you," said the eldest of the five brothers.

So, joining forces, the whole band wended

their way through the forest to the land of the Panchalas, advancing without haste and lingering, where the fancy seized them, by many a pleasant lake and shady grove.

Q. 1. How does the state of leisure differ from laziness?

A. (A). One has leisure when one is free and can enjoy oneself, or can, if at work, do it slowly as one feels inclined, without being obliged to finish it at a given time.

Laziness is unwillingness to make any exertion, leaving everything for others to do when one should work oneself. It is natural for almost everyone to be more or less lazy, but with strength of character one can overcome this fault. Laziness accompanies selfishness, though there are of course exceptions to this rule.

(B). A lazy person works reluctantly, by fits and starts, and under compulsion; a leisurely person begins his task in plenty of time and is never hurried. A state of leisure, if it does not degenerate into dawdling, is generally the ideal condition in which to work, if aiming at perfection.

Arrived at King Drupada's capital, the brothers with their mother betook themselves to the abode of a certain potter, where they lived the life of Brahmans and waited for the coming of the great day.

On the morning of the *swayamvara* the royal suitors, their bodies anointed with fresh-smelling unguent prepared from black aloe, could be perceived seated within the splendid dwellings set apart for them. Crowds of citizens and people from a distance surged into the amphitheatre, where the tramp of many feet, the sound of voices,

and the blare of trumpets were like the breaking waves of ocean. Over the garlanded arena was stretched a covering of bright hues, to shield the multitudes and the competitors from the burning sun. Fragrant spices made the air pleasant; water mingled with sandal kept the ground cool and fresh.

Q. 2. Why has the presence of a crowd often an exciting effect?

A. (A). Because excitement is contagious. Our feelings, if keen, are communicated to those around us as a fire warms a room, and the stronger the feelings the more deeply people are influenced by them.

(B). Seeing a crowd is like looking through a kaleidoscope: one perceives such a variety of colours, faces, and expressions at once that it is bewildering. Besides, the noise and confusion which accompany a crowd make it difficult for the brain to take it all in at once.

The five brothers came early upon the scene and took their seats along with the Brahmans. Each day they were present while the dancing, music, acting, and showering of gifts took place. At length came the day appointed for the final ceremony, when, carrying a garland of flowers and a golden dish which bore the *Arghya* offering, the beautiful Princess appeared before the multitude, and immediately every eye was turned to gaze in fascination upon her grace, her splendid robes, and glittering jewels.

Q. 3. What is the nature of the feeling inspired by a lovely face? (See p. 401.)

A. (A). A beautiful face with finely chiselled features, soft eyes, and a spiritual expression makes one feel that one could rely upon its owner.

(B). It inspires different kinds of pleasure. A lovely woman may excite only the lowest desire in a sensualist, while the same woman may awaken the very highest and most devoted affection in a man of a different type. A lovely face may be the cause of spite and jealousy in one woman and may inspire another woman only with admiration and tenderness.

Q. 4. There are people who think all those of whom they are fond good-looking. Could you be very fond of anyone without thinking that person attractive in appearance?

A. (A). Many women would think those of whom they were fond good-looking even if they were far from attractive, but not many men would think so. Men can be fond of both men and women who are useful to them, whether the men and women are good-looking or not. For instance, a commander might be fond of a regiment which was useful, brave and devoted to him without considering whether the men composing it were handsome. Of course if in addition to usefulness there is attractive personal appearance, so much the better in most men's opinion.

(B). I could be fond of people and think them attractive for their character, intelligence, and usefulness, but I should not think them good-looking simply because I was fond of them.

Q. 5. When you look at a good-looking person of whom you are fond do you derive an æsthetic pleasure from that person's looks, or are you apt to forget entirely about that attraction?

A. (A). I enjoy watching the face of a good-looking person of whom I am fond, for in it, and more especially in the eyes, the emotions are vividly expressed.

(B). "A thing of beauty is a joy for ever." It is always a delight to me to look at a beautiful person, but I rank intelligence before looks.

Then a priest kindled the fire of the sacrifice, pouring upon it with appropriate ceremony the clarified butter (*ghee*), while Brahmans invoked a blessing and all noise ceased.

Amid profound silence the brother of the Princess laid his hand upon her arm. "See, most noble kings," he announced in tones deep as the clouds when they are heavy with thunder, "here lieth the bow, yonder is the target suspended, and the arrows are ready. Let all the aspirants to my sister's hand look down into this vessel filled with crystal water at the revolving wheel (*chakra*) therein reflected. Fixing their eyes carefully upon the water, they may catch a mirrored glimpse, flashed through the spaces between the spokes of the revolving wheel, of the fish of gold that hangeth above it. That golden fish hath silver fins and diamond eyes. Let him who would win the Princess send his arrow between two spokes of the revolving wheel without touching any part of it, and hit one of those diamond eyes. The competitor while taking aim may not raise his glance to the wheel itself, but must lift his arm and shoot guided solely by the image in the water. The fish is so suspended that when either of its eyes is shot it will fall immediately to the ground. He that

shall contrive to perform this deed of skill shall this day gain my sister as his bride."

Q. 6. What qualities were needed to bend the bow, string it, and shoot the mark in competition like this?

A. (A). Great physical fitness, a true eye, perfect self-possession and self-mastery.

(B). Great control of the brain which would guide the hands, eyes, and strength; also thorough knowledge of and skill in shooting.

Q. 7. What proportion would brute force have in those qualities?

A. (A). Ordinary strength guided by an intelligent brain would accomplish much more than great brute force unaccompanied by brain-power.

(B). Brute force is certainly necessary, but the skill and precision needed to make a good archer require a quick and alert brain to direct that force. Brute force alone seldom does much; it must be allied to intelligence or be guided by a superior intelligence. (See p. 152.)

Then turning to the Princess Draupadi the Prince made known the titles, descent, and prowess of the competing kings. During the enumeration of the long list the royal rivals cast jealous looks upon each other, measuring the value of each one's strength, handsome features, and line of ancestry. When it was ended they all arose as if moved by one impulse, and holding their bows aloft they shouted, "The Princess shall be mine!"

Q. 8. What is the difference between the passion that filled them and emulation?

A. (A). The passion that possessed them was the desire to marry so lovely a woman, plus the desire to excel in her eyes, and to have the satisfaction of conquering their hated rivals.

(B). Jealousy overruled their wisdom, while emulation would have inspired them to surpass their rivals in skill.

Q. 9. Is emulation a spirit that should be encouraged ?

A. (A). Emulation should be encouraged, as in a person of strong character it inspires ambition to succeed.

(B). Yes, with some natures it is the strongest possible stimulus to exertion; in fact there are many people who would never do anything to distinguish themselves without it.

Q. 10. Does emulation imply envy ?

A. (A). It implies admiration of another's achievements, but not envy.

(B). Emulation means a striving to equal or excel another, but it is an honourable feeling, whereas envy is spiteful and malicious. Emulation seeks to imitate something which it admires; envy would like to pull down something that is higher than its own possessions.

Q. 11. Is emulation consistent with proper humility ?

A. (A). Yes, because it means that we think those whom we would like to equal or excel have progressed further than ourselves.

(B). What is proper humility ? Only a thorough knowledge of one's own limitations. Emulation is perfectly consistent with this humility and also with the highest ideals, if the emulator is good-tempered and straightforward. (See p. 519.)

Q. 12. How do men rise higher, by detached striving without definite rivalry with anyone, or by a fixed resolve to surpass certain others ?

A. (A). A man striving to rise without definite rivalry but with ambition to attain the highest point would do better and more thorough work than one who merely tried to surpass certain of his friends.

(B). Men rise higher by detached striving, for then there is no limit. The greatest, most stupendous intellectual feats have been accomplished by those who worked for love of work, not caring or troubling about rivals, doing their best, and only being satisfied when they felt that they had given the best they were capable of giving.

Q. 13. Is it likely that one will excel those whom one admires and strives to emulate?

A. (A). That entirely depends upon the quality of one's intelligence. The mere fact of admiring and striving to emulate anyone whom one admired might help one on to a certain extent, but unless one had sufficient intelligence one could never excel.

(B). It is sometimes possible to excel a person whom one admires.

Q. 14. (*a*) Is the distinction gained by defeating others as desirable as distinction achieved without direct competition? (*b*) May it be said that everyone who is successful in anything defeats opponents?

A. (A). Distinction achieved without direct competition is more desirable than that gained by defeating others.

Everyone who is successful does not defeat opponents. Marconi, for instance, has won distinction without any competitors in the field, so cannot be said to have directly defeated anyone.

(B). The distinction gained by defeating others is certainly not as desirable as that obtained without competition. To achieve success it is not always necessary to defeat opponents.

Their hearts afire with her beauty, the competitors went down into the arena. The five brothers, sitting among the Brahmans, also felt their souls go out towards Draupadi, as elephants are drawn towards a lotus-encircled lake. But the kings and princes, absorbed in contemplation of her loveliness and inflamed with angry rivalry, heeded not the five mighty ones who sat eagerly watching them.

Q. 15. The kings were jealous of each other. Would perfect self-confidence drive away jealousy?

A. (A). Perfect self-confidence implies perfect self-command, an absolute certainty of one's ability to excel, but even this feeling might be mingled with jealousy, as jealousy can only be conquered by the love of humanity taking the place of the love of the individual self.

(B). Perfect self-confidence would naturally drive away jealousy. The trouble with the kings was that they were not quite sure of their skill.

Q. 16. Is jealousy a mark of an inferior nature?

A. (A). Yes, jealousy is a trait never met with in a noble character.

(B). Yes. Although it may be the spur that incites many to deeds of great bravery, it has eventually to be conquered before we can reach a higher plane of thought.

Q. 17. What is the difference between jealousy and envy?

A. (A). Envy is selfish ill-will and spite, a lower grade of passion than jealousy. It is that feeling which makes one without reason hate anyone to have anything as good as, or better than, one has oneself.

(B). A jealous person is always suspicious of a possible rival, fearing that the rival may take away from him his glory, which he considers to belong properly to him, while an envious person wishes he had the glory that belongs to another, to which he has no claim.

Q. 18. Which is found more among men, jealousy or envy? Which is found more among women?

A. (A). Jealousy is found more among women and envy among men.

(B). The things about which men care most are those which awaken the passion of envy rather than jealousy; the things for which women care most arouse jealousy rather than envy. Jealousy is therefore more prevalent among women, and envy among men.

Q. 19. Would their anger be a handicap in the shooting contest?

A. (A). Their anger would be a handicap inasmuch as it would unnerve them, besides distracting their mind from their object. Mind concentration would be a most important factor in helping to gain the victory.

(B). Yes. Only a calm person can hope to succeed in any game of skill.

Q. 20. In what mood would men as a rule be able to shoot best?

A. (A). Perfect self-possession is necessary for even the most skilful shots to shoot their best.

(B). Men shoot best when they are calm and perfectly self-controlled.

Q. 21. Does a complex nature or a simple one feel anger more quickly?

A. (A). A complex nature would be a nervous one and not so controllable as a phlegmatic one. But no natures

are really complex or simple. It is their surroundings that make them appear so.

(B). One may find a complex nature without self-control and a simple nature with perfect self-control. It must be want of self-control which causes us to feel angry. Different countries have different ideas as to the best training to help the young to gain self-control. The English idea is that it is taught by football and games of that sort, as no matter how one is knocked about one is expected to keep one's temper.

With crowns on their heads, adorned with garlands, their strong dark limbs sparkling with richly jewelled ornaments and glistening with unguent, the kings and princes strove to string the huge bow. Some in their efforts were flung upon the ground, where they lay still as death; others fell back gasping with the exertion, their diadems and flowers dropping off. So it continued till dismay sat on all faces.

Then Karna, greatest of all at shooting with the arrow, stepped forward, and lifting the bow, speedily strung it and put the shaft into position. But as he looked down at the reflection in the vessel of water and prepared to shoot, the Princess Draupadi spoke.

"I will have only a man of high caste as my husband!" she exclaimed in tones that rang through the assembly.

And Karna with a laugh of disappointment dropped the bent bow and raising his eyes to the sun—for Surya was his father—stood back.

Q. 22. Was it fair for Draupadi to forbid Karna to compete?

A. (A). Certainly. She had a perfect right to bar any competitor to whom she objected. But I am not sure that I altogether believe that "caste" is always to be depended on. I have seen very low-born people who were extraordinarily intelligent, and very high-born individuals who were excessively stupid.

(B). It was perfectly fair for the Princess to forbid Karna to compete, as only those of high birth were supposed to be there to obtain her hand.

Q. 23. What can you gather of Karna's character from the way in which he bore defeat?

A. (A). Karna bore his defeat like a philosopher and in a manly way.

(B). He seems to have borne defeat like a gentleman, quietly and without any fuss.

Then the powerful King of the Chedis essayed the task, but was brought to his knees by the unequalled force of that weapon. Next stepped forth King Jarasandha, the far-famed wrestler, and for a few minutes, calm and immovable as a mountain, regarded the bow. But he, too, could not withstand the recoil of the giant weapon and was forced to his knees. Rising up defeated, he left the arena and departed in mortification to his realm.

Q. 24. How did King Jarasandha's conduct when defeated reveal his character?

A. (A). It showed that he had very little control over his temper, and that he was too mortified to be able to wait quietly and watch the end of the competition.

(B). King Jarasandha's conduct showed that he could not bear disappointment.

Q. 25. How should the defeated competitors have conducted themselves?

A. (A). The defeated competitors would have shown manliness if they had withdrawn graciously and without anger.

(B). They should have conducted themselves quietly, good-temperedly, and with dignity. Defeat is said to be a great test of character, as by smiling to prevent ourselves from feeling hurt by defeat, we take away half the sting of being beaten, and show ourselves to be above defeat.

Q. 26. Is a man's nature more closely revealed in defeat than in success?

A. (A). It is revealed more closely in defeat than in success, though it has been said that success borne with modesty is a true sign of nobility.

(B). A man's nature is always revealed in defeat. It shows his character better than success.

Then it was the turn of the King of Madra, who likewise in his efforts was hurled to the ground. Finally, when mocking jests and laughter at the failure of so many heroes were on every lip, there stood up from among the Brahmans one of the five brothers, ready to come forward and take his turn at stringing the bow. A great noise thereupon arose from the company of Brahmans, who, perceiving him, began to shake their deer-skins. Many approved, but others said among themselves, "How can a Brahman youth, unskilled in warfare and un-

trained in thews and sinews, succeed where famous warriors have been brought low? The excitement of youth hath urged him to this exploit, but if he fail, all Brahmans present will be covered with shame before these kings and princes. Bid him desist, therefore, from this enterprise, to which conceit, or foolish recklessness, or love of excitement hath impelled him."

Q. 27. Was it false pride that made some Brahmans dread the young man's failure?

A. (A). Yes. The Brahmans felt that they were always successful and they could not bear to think of the possibility of defeat.

(B). It was want of faith in their order, for if they had really believed that the teaching and training of the Brahman made them invincible, they would have had perfect faith in the young man's ability to succeed.

Q. 28. Why is ridicule often more dreaded than injury?

A. (A). Because one may avenge an injury, while ridicule has generally to be borne in silence.

(B). Ridicule touches one's pride, while an injury, though painful, can be borne with fortitude and often redressed.

Q. 29. Which is better, to undertake great enterprises and sometimes fail, or to hold aloof through fear of failure and miss some chances of success?

A. (A). Better to undertake great enterprises with the risk of failure than not to venture at all. Defeat is sometimes good for people, especially if they are conceited and think they can do everything better than their neighbours.

(B). It is better to try, even if one fails, but it is useless to try if one fears failure, as success only comes to the confident and to those who believe in themselves. But

confidence and belief in oneself do not mean over-estimation of one's own merits.

"Nay," answered some, "neither ridicule nor dishonour will accrue to us, nor the anger of the monarchs. This well-favoured youth is shapely in shoulder, arm, and leg. He hath the firmness of the lofty mountains. His tread is like the lion's, and his valour like the elephant's. Had he not vigour and determination, he would not volunteer to do it. So he is likely to prove the conqueror. Moreover, in this world there existeth nothing attainable by man which Brahmans cannot achieve. Dispensing with all nourishment, subsisting upon air, or partaking of fruits, resolutely keeping their vows, lean and of little strength, it is by their own vigour that the Brahmans are powerful. Whether he do well or ill, there is no exploit large or small, pleasant or painful, that a Brahman should be deemed unfit to accomplish. Did not Parasu Rama, son of Jamadagni, overwhelm all the Kshatriyas (warrior caste) in fight? Was it not a Brahman, the Rishi Agastya, son of Mitra and Varuna, who by virtue of his energy inspired by Brahma drank up the wide immeasurable ocean? So may this young man put his hand to the bow, string and draw it without difficulty."

Q. 30. How did they mean the Brahmans conquered?

A. (A). By sheer will power. He who has sufficient strength of will can make himself accomplish wonders. It

is will power, or the want of it, that brings one success or failure.

(B). The Brahmans conquered by great determination, by the power of mind over body.

Q. 31. Is this spirit of the Brahmans, the feeling that nothing was beyond their powers, a desirable one?

A. (A). Most decidedly, as nothing great can be accomplished without ambition and a strong will.

(B). Yes, most desirable. The spirit that will never admit defeat is the spirit that must win against odds. It is only possessed by the conqueror, while men of meaner spirit expect defeat and get it.

Q. 32. Is it more foolish to overestimate an opponent's skill than to underrate his chances of success?

A. (A). It is better to overestimate than underrate the skill of an opponent, for in the former case one works harder for success, while in the latter case one might not be as alert in trying for victory.

(B). It is more foolish to underrate an opponent's skill, but it is necessary to know exactly what we are capable of ourselves before we enter into conflict with an opponent, although supreme pluck and self-confidence may work miracles.

Thus opinions were freely offered for and against the unknown aspirant. But while they were talking the new competitor had reached the bow and was standing before it steadfast as the towering Himalaya. Having paced around it, inclining his head in prayer to the divine bestower of favours, and thinking, too, of the Princess whom he hoped to win, the young man bent the bow, and with the energy of Vishnu himself

strung it at lightning speed. Placing an arrow in position, he raised his arms, looked down into the water for the reflection of the sparkling eye of the fish, took deliberate aim, and lo! the shaft flying upward passed clear between two spokes of the revolving wheel, and hit the fish of gold suspended high in air, so that it dropped upon the ground, one diamond eye pierced by the arrow.

Then heaven and earth were filled with tumult, and flowers were seen to fall from the skies upon the proud young archer. The Brahmans shook their robes in token of rejoicing, music burst forth from all sides, reciters proclaimed the great deed of the victor, and the Princess, gazing upon the object laid low by the hero's weapon, and looking upon him who had sped the successful shaft, smiled with radiant pleasure. Advancing towards him, she presented to him a fair white robe and a garland of fragrant flowers. Then amid the respectful acclamation of the Brahmans and plaudits of the multitude, he departed from the arena followed by his bride.

But the invited kings and princes were seized with a passion of anger.

"What meaneth this insult?" they cried. "Shall this monarch give his daughter to a Brahman? Hath he invited us hither to treat us with this discourtesy? Are there none among us fit to be his son-in-law? It is laid down in the Shastras that the *swayamvara* is for Kshatriyas; a

Brahman, therefore, cannot be chosen by a maiden of the Kshatriya order. Let us kill this Drupada and his proud son! Or let us destroy the Princess with fire and then depart! But we will not put to death the Brahman who hath thus defeated us, since all that we possess is for the Brahmans. It behoveth us, nevertheless, to inflict some chastisement, lest similar insult befall our order at future festivals like this."

Q. 33. Were the kings and princes wrong in blaming Drupada?

A. (A). Yes, for the young competitor had fulfilled all the requirements of the contest and had won the Princess's hand fairly and honourably.

(B). The objection which the kings and princes made should have been lodged when the young Brahman rose up to compete. They were wrong in waiting till he had won and then blaming Drupada.

Thus reasoning, the monarchs seized their bows and arrows and turned towards Drupada to destroy him, but he, perceiving their intention, fled to the Brahmans for refuge. Then the victor in the archery contest returned and took up his bow, prepared to meet the attacking kings. His brothers, except one, had already left the arena, but that one who remained quickly uprooted a huge tree, stripped it swiftly of its leaves, and took his stand beside the champion, fearlessly awaiting the onslaught of Drupada's foes.

Q. 34. What qualities were necessary for a warrior in days when the chief weapons were bows and arrows?

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Compare those qualities with the qualities now necessary in a soldier.

A. (A). Bravery, endurance and skill were as essential for a warrior in the days of bows and arrows as they are to-day in the days of siege-guns and rifles. But the modern soldier often finds it a harder trial to preserve his nerve while under fire from a distant enemy than he would in a hand-to-hand combat such as was usual in the days of bows and arrows. A different kind of bravery is demanded from him, and a different skill.

(B). Great strength and quickness of eye and limb were imperative in the warrior of olden days, but now the soldier depends chiefly on his superior officer's instructions, which makes him more of an automaton. Decidedly in these days of machine guns the man managing them becomes a machine himself. He is not required or desired to think or act for himself; he has only to obey orders, and thus many a genius is curbed and crippled and never allowed to express himself.

But one among the assembly, Krishna, had been closely watching the brothers. "He who yonder wieldeth that gigantic bow," he exclaimed, "who hath the gait of a lion in his strength, is surely Arjuna! The other who suddenly plucked up the tree by the roots is of a truth none other than Bhima! Who but Bhima in the whole wide world could show such strength in warfare? And he who hath a while ago gone from the arena, who hath eyes like the leaves of the lotus, who is tall, fair, and of modest demeanour, with clear-cut features and tread powerful as the lion's, is Yudhishthira. The two other youths

are his brothers, and all five are the sons of Pandu, foremost of Princes!"

Meanwhile the victorious archer, shouting to the Brahmans to hold aloof from the contest, dashed with his brother against the warrior kings, as angry elephants rush one upon the other.

"A Brahman who seeketh battle may lawfully be slain!" roared the monarchs fiercely.

Singling out an opponent, Karna, from the crowd, the archer bent his bow and sent the keen-pointed arrows straight into his assailant, who swooned with pain. But quickly reviving, Karna rushed upon him and the fight continued with lightning speed, so that the clouds of their arrows fell around the two like rain, hiding them from view.

"O mighty Brahman," gasped Karna at length, "thy strength weakeneth not in fight and thy weapons are all-powerful. Is it with Rama, or Indra, or Vishnu that I am contending? None but them, and Arjuna, the son of Pandu, can withstand me when in wrath I fight."

"Karna," replied the youth, "I have no divine skill. Behold in me a Brahman who am first of all warriors. Through my preceptor's favour I have learned the science of weapons and am here to defeat thee in combat!"

Then Karna retired from the contest, deeming his opponent unconquerable.

While this was happening, the other brother who uprooted the tree had bidden defiance to

Salya, one of the attacking kings, and the two, wrestling together, had engaged in fierce encounter till the arena echoed to the sound of their ringing blows, which descended hard as stone upon a rock. But soon the struggle ended, for seizing Salya, the other flung him far out upon the earth.

Fear thereupon took possession of all the rest, and they crowded round the brothers. "These Brahmans are indeed wonderful!" they cried. "Of what family are they, and where do they dwell? Who but Rama, or Drona, or Arjuna son of Pandu, could meet Karna in battle? Who could conquer Salya but Vala Deva, or Duryodhana, or Bhima son of Pandu? We will wait till we have discovered who these two warriors are, after which we can continue the fight."

Q. 35. What difference would it have made to them to know with whom they were contending?

A. (A). These warriors were famous men whose names struck terror into the hearts of any enemy as invincible and unconquerable opponents. The kings might not have wished to fight them.

(B). If they knew that these five sons of Pandu had never been defeated and were renowned for their skill, they would feel it was useless to contend with them, as they would surely be conquered.

Q. 36. Has the prestige of an opponent a psychophysical effect upon his adversary?

A. (A). Yes, it might cause fear and discouragement in the adversary. Fear acting upon the body would sap his strength and powers of endurance.

(B). Yes, there have always been men in history whose very name was sufficient to intimidate an adversary and rob him of strength to resist. It is told of Cromwell that he made his army so perfect and invincible that he had only to threaten any European Power to obtain whatever he desired. His army terrorised the world, and no one dared defy him.

Q. 37. What are, (*a*) individual prestige, (*b*) social prestige, and (*c*) national prestige?

A. (A). Individual prestige is entirely due to the charm, talent, courage, manner, or appearance of the individual. But everyone has not individuality. Individuality is the indefinable distinction of the few. Social prestige, on the contrary, may belong to a very ordinary person simply by the accident of birth. National prestige is more the fame of past great deeds, and is sometimes relied upon by degenerate descendants of great men who have no claim to greatness on their own account.

(B). Individual prestige is founded on strong personality, great tact, and knowledge of how to cater for different tastes and temperaments.

A social leader is a person of birth, social standing, and great discernment, one who is always affable, who has a kind word for everyone, and who, besides, draws people of distinction around him or her.

National prestige results when a country takes the best ideas and customs from all countries and by its good government brings to the front the interest and ability of its most influential, clever and learned men.

Then that one among the assembly, Krishna, who had declared the brothers to be the sons of Pandu, spoke.

"The hand of the Princess hath been fairly

won," he said. "Let there be peace, and let the guests return to their homes."

So the royal suitors departed, marvelling greatly that Drupada's daughter should become the wife of a Brahman.

But Drupada's heart was heavy with grief. "Oh would that Arjuna, the mighty warrior, had been here!" he lamented. "It was for Arjuna, son of Pandu, that I had that bow made so tough and strong, for I had long desired to bestow my daughter upon him, and thinking that none but him could bend that bow and hit that mark, I hoped in my secret soul that he would be the winner."

So mourned the King of the Panchalas, believing that the five sons of Pandu had perished at the hands of their enemies, and that some stranger of humble rank had won his daughter.

Q. 38. Was Drupada a gambler? Did he leave too much to chance?

A. (A). Drupada certainly left a good deal to chance, hoping that Arjuna might turn up, but he felt that Arjuna was the most desirable suitor, and this was the only means he could devise to attract him as a competitor.

(B). "Nothing venture nothing win." There is no certainty. Unless we test our intuition and depend on it on occasions, we miss many of the prizes of life. I believe in adventure. Those who are willing to risk much are most surely those who win the greatest prizes.

Q. 39. Do you believe that men may help Fortune but cannot withstand her?

A. (A). Before winning Fortune it is necessary to see the vision, to know what we want, and to train our desires and will to attain it. I believe we can attain anything within the range of possibility if we have faith in our own luck and in our ability to achieve our desires.

(B). Some men cannot withstand Fortune, but others can. Those whose minds are trained can help Fortune, for their judgment and intuition tell them when to act and when to refrain.

Q. 40. How far are men the architects of their own fortunes? (See p. 82.)

A. (A). There are many who would say that 95 per cent. of a man's fortune is usually due to luck and 5 per cent. to his own exertions. By great thought, perseverance, good judgment and industry it is possible to succeed, and guide men and things in the way one wants them to go. One often fails through deceit or dishonesty on the part of others, which one's judgment has failed to detect and guard against.

(B). We are to a great extent what we make ourselves, but we are also what circumstances have allowed us to make ourselves.

That afternoon the victor in the archery contest took his bride with him to the house of the potter, in which he and his brothers and mother lodged. In the evening the Princess's brother also went to the potter's house, where he overheard some conversation of the five brothers, and returning assured his father that they could be none other than the sons of Pandu. Then the King in great joy sent his priest to them to inquire to what race they belonged. And one

of the brothers brought water to wash the Brahman's feet, and presented the *Arghya* offering, but they did not reveal their names to him.

"The King of the Panchalas," said the eldest, "hath bestowed the Princess in marriage according to the custom of his order. My brother hath fulfilled the condition laid down, and the King can make no objection to the lineage and parentage of the man who hath accomplished what was required. Let him, then, banish all disquietude from his heart. His long-standing wish will be satisfied. No weakling could have bent that bow, and none low-born or of unskilful markmanship could have sent that shaft on its successful flight. Therefore let King Drupada shake off all sorrow concerning his daughter. The result of the contest cannot be set aside. The King, therefore, should cease to repine for that which is irrevocable."

Q. 41. What doctrine is here set forth? Is it a useful one? Can it be cherished to excess?

A. (A). That we must make the best of a bad bargain and not doubt but hope for the best. This is a useful and encouraging doctrine, and is anti-pessimism of the right kind, though, like everything else, it is possible to practise it to excess.

(B). Resignation, which may be useful but can be carried to excess.

At this juncture a second emissary hurried up from King Drupada bidding the bridegroom and

his company to the wedding feast, and bringing chariots decorated with golden lotuses to convey them to the palace. Ascending into these royal coaches, the brothers, their mother and Draupadi were driven to the wedding. And when the five stalwart youths entered the palace the King and his retinue gazed in pleasure at their lion-like gait, their eyes undaunted as those of powerful bulls, their breadth of shoulder and length of strong arm. Clad in their deer-skins, they calmly took their places, in order of seniority, upon the splendid seats prepared for them, and attendants served them with rare foods on dishes of gold and silver. After they had eaten, they were invited to inspect the various articles ready for the marriage ceremony, and to Drupada's great joy—for this was a test that he had prepared for them—they left all those ordained for weddings in the other orders, riveting their attention solely on the implements of war. So he felt sure that they were of royal birth and a fit alliance for his daughter.

Q. 42. Was there any other sign to indicate that they were of good birth ?

A. (A). Their extreme self-possession.

(B). Their dignified demeanour and calmness.

"Are ye Kshatriyas or Brahmans ?" inquired the King, addressing the eldest brother, "or are ye divinities in disguise ? Speak the truth unto us, for we are in grievous uncertainty. Better is

truth than sacrificial offerings or the building of sacred tanks. O thou who in comeliness art like a god, tell me who ye are that my daughter may be wedded with the rites pertaining to your order."

Q. 43. What does truth include? What does it exclude? (See pp. 232, 233.)

A. (A). Truth includes reality, sincerity, knowledge, reason. It excludes hypocrisy, error, artificiality, treachery, dishonesty, deception.

(B). The most wonderful truth of all truths is that deceitful people are the easiest to dupe. A perfectly truthful person does not deceive himself and therefore is not deceived by flattery and lies. Truth is harmonious and uplifting; lies are discordant and disintegrating. Truth is honesty and sincerity.

Q. 44. It has been said that truth is absolute. What does this mean?

A. (A). That truth is truth, perfection, complete in itself.

(B). That nothing can be truer than truth. There are no degrees of truth. A thing is either true or untrue.

"Grieve not, O King," replied the brother thus implored, "but be filled with joy, for thy wish hath assuredly been fulfilled. We are Kshatriyas, sons of the renowned Pandu. In me thou beholdest Yudhishthira, the eldest son, and this is Bhima, and this Arjuna who hath gained thy daughter. Cease then to grieve, since we are of royal birth. The Princess, O King, is as a lotus that is but transplanted from one sheet of water to another. This, O ruler, that I have related is the very truth!"

At these glad tidings the King of the Panchalas was silent for a little while with joy. At length recovering his composure, he inquired of Yudhishthira how they, whom he had feared were dead, had escaped from their enemies. And having heard the story of their adventures, he then and there promised that he would help Yudhishthira to regain his father's throne, from which he had been driven by the machinations of his foes and forced to wander in disguise and exile through the land.

So the five royal brothers with their Queen-mother took up their abode in Drupada's palace, where the marriage was in due course celebrated. And Drupada gave his guests one hundred chariots, each with four horses whose bridles were of gold; he bestowed also upon them one hundred elephants, many servants, costly garments, jewels, and much wealth. And they spent the time of the wedding in happy feasting and rejoicing at the court of the King of the Panchalas, whose heart was full of contentment that the contest had brought to his kingdom the mighty archer for whom the trial of skill had been devised and whom he had hoped would win the prize.

Q. 45. Is it the ideal of brute force or of mind power that is here shown victorious?

A. (A). The ideal of brute force and mind power combined, the superman, perfect physically and mentally, a rare and harmonious training of the body and the intelligence.

(B). The ideal of mind power, understanding, is here shown victorious.

Q. 46. What quality is necessary to make brute force effective? (See pp. 152, 264.)

A. (A). Great determination.

(B). Intelligence, training of the eye and nerves, perfect poise, a calm, strong will.

Q. 47. Was this really a "self-choice"? Did Draupadi choose her own husband?

A. (A). No, she left the choice to a hazard, but she was right. Her woman's intuition told her to trust to fate. Women know that there is a time to be careful and cautious, and a time to be bold and adventurous, but men are generally all one or the other.

(B). Yes, because she might have refused Arjuna, but his bravery and skill won her admiration. She did refuse Karna.

Q. 48. What qualities must the brothers have had to enable them to live the life of Brahmans and keep up the impression that they were really Brahmans?

A. (A). Great patience and a fixed resolution.

(B). They must have learned the wonderful self-control of the Brahmans.

Q. 49. It might not have been easy even for one man to keep up the impression of being a Brahman. Was it five times as difficult for five men together to succeed in doing so?

A. (A). Being together, it seems likely to have been five times as hard.

(B). No, five clever ones banded together would find it easier to impress people. Where one failed one of the others might make good. They could help and assist each

other in keeping up the illusion, prompt each other if necessary, and together succeed more easily in throwing dust in the eyes of the public. But if they were not clever, there would be the danger of one careless one ruining all the plans of the others.

NOTE

(*Q.* 9). It is interesting to recall a celebrated opinion opposed to the fairly general theory that competition is a spirit to be encouraged. Rousseau was one who emphatically set his face against competition between children. He would not let a child have any rivals, even in running. If a child could only learn a thing through jealousy or vanity, he would a hundred times rather he did not learn it at all. But every year he would mark the progress the child had made and compare it with his advance in the following year. The child might be his own rival, but he should not be excited by making him jealous of anyone. Rousseau classed emulation along with jealousy, envy, vanity, covetousness, and debasing fear, as the only instruments which man had devised for managing children, and he stigmatised them all as passions of the most dangerous sort.

I wonder how many will agree with Rousseau on the subject of emulation. It may be asked whether every man who has accomplished anything great had not at first someone as his model, whom possibly he afterwards far surpassed, but to whom he looked up in the beginning and

strove to emulate. If so, can emulation be such an undesirable spirit?

(Q. 13). An additional point for the student to consider is whether it is possible to admire and also excel. Some would say that as long as one admires one has not excelled, for one does not admire a person whom one has surpassed. On the other hand, it seems quite possible for one whom birth and wealth have helped to gain distinction to admire another who has risen by his own exertions, even though the point attained by the latter be below that reached by the man of birth and wealth.

(Q. 18). Probably few would deny that the sexes have each certain peculiar psychological traits. Supporters of co-education maintain that when boys and girls are brought up and taught together, peculiar sex traits tend to become disseminated among both sexes, or, in other words, that co-education helps to refine the boy and give the girl some desirable masculine traits. With regard to this educational theory there are at least two points that we may consider: first, whether peculiar sex traits would be persistent in spite of co-education, and second, if not, whether the result would be of any advantage to boys and girls considering the world as a whole. Of course the staunchest advocate of co-education could not possibly claim any definite results for his system until it had been given a trial for at least a century. In the meantime, taking an

example of co-education with which the West is fairly familiar, let us consider whether co-education of the English and Irish boy suppresses the peculiar traits of English and Irish character. If not, is co-education likely to alter sex traits, which are more clearly marked? But supposing the effects claimed by co-educationists are really obtainable, how many would agree that it would be of benefit to the boy to become less hard and to the girl to become less soft? Would it be desirable, for example, for the British boy to have his manly vigour reduced and his capacity to meet the German soldier thereby lessened? These are points which educationists have seriously to consider.

Professor Münsterberg, writing on sex differences, remarks:* "It has been found that in a factory with thousands of women workers too many lose their heads in a moment of danger. In case of fire the probability would therefore be that they would not subordinate themselves to the rules which they learned in the fire-drill, and that the sight of flames and smoke would paralyze their rational action. Hence it has been found more effective to have such a fire-drill only for the men, but in the halls to have a few strong men at work whose chief function in a moment of danger is to force the women in the right direction toward the exit, and to direct

* *Business Psychology*, by Dr. Hugo Münsterberg, p. 242. Chicago, 1915.

their hysterical excitement toward a place of safety."

(Q. 30). It may be safely said that the great secret of the Brahmans' success was that they knew how to keep the preconscious in constant touch with the conscious mind (see Introduction, p. 17), and so were ready for any emergency.

(Q. 49). The reader might turn this abstract question—whether it was five times more difficult for five men together to succeed in keeping up the impression of being Brahmans than for one man to do so—into a concrete instance either from his own experience of life or from his extensive reading. If this be practised with many of the abstract theories touched on in these texts it will be found a valuable psychological exercise and one that will considerably deepen the impression made by the abstraction upon the mind.

The answers to the questions in the above text are by two ladies, one English and the other American.

THE HARE'S STRATAGEM

In a forest filled with lesser animals dwelt a mighty lion so ruthless that when he stalked abroad all the other beasts cowered in their holes in deadly fear of him. Thus he became the savage autocrat of the woods, killing and devouring every creature that had the unhappiness to cross his path, till all the other animals held a council together, large and small, friend and foe, united in terror of their common enemy.

Q. 1. Fear made all the different animals friends, though at ordinary times they were not so. Can you think of anything else which makes people friendly, even if they are usually not attracted by each other? (See p. 512.)

A. (A.) People would become friendly if they were engaged in a business which was likely to bring in to both parties a good sum of money, or if they were engaged in the destruction of a common enemy.

(B). People are often friendly if they like the same thing.

After some deliberation they sent an entreaty to the king of the forest.

"Why do you slaughter us in battalions thus?" their messenger asked him. "Listen:

we will agree to deliver up to you one of our number each day for your meal, if you will promise to let the rest go free."

To this the lion gave assent, thinking it an easy way to provision his larder.

Q. 2. What pleasure did the lion miss by this arrangement?

A. (A). He missed the pleasures of the chase. He also missed the pleasure of picking out which animal he fancied, as under the agreement he had to take whichever was sent to him.

He also sometimes missed the pleasure of eating till quite satisfied, for occasionally the creature sent to him might not be big enough to appease his appetite.

(B). He missed the fun of hunting.

So an animal was despatched daily to the lion, and the rest roved with easier minds through the peaceful woodland glades, though sometimes troubled by the thought that their turn to provide a meal must surely come ere long.

Q. 3. Had the animals less to fear now than before?

A. (A). No, they could not have had less to fear than before, except that fewer of them would be devoured, and that when once the morning sacrifice had been made, they knew they might breathe freely for the rest of the day.

(B). They had more to fear now, because when it was their turn they had to go.

Q. 4. Would you have preferred the risk of meeting the lion and being devoured to the anxiety of having the lot cast each morning to decide the victim?

A. (A). Yes, I should have preferred the risk of meeting

the lion, but I should have cleared out of that part of the country as soon as possible.

(B). I should have preferred the old plan.

One day the lot fell upon a certain hare to set out for his last scamper through the woods. Now the hare was by nature timid, but he was also wise, and the blood beat lustily in his veins on that bright summer day.

Q. 5. Would it be easier to make diffident natures confident than to make the over-confident less presumptuous?

A. (A). It is usually easier to make diffident natures confident than to make the over-confident less presumptuous, as an over-confident person hardly ever listens to advice, always thinking that he knows best.

(B). It is easier to make timid people confident than to make over-confident people less confident.

Life was very pleasant to this shy creature of the woods, so on the way he did not give up hope of extricating himself from the predicament. All the while he went along, instead of being plunged in abject terror, he was revolving schemes in his prudent little brown head, till by the time he reached the lion's den he was late for dinner.

Q. 6. Do animals really enjoy life? (See pp. 168, 180.)

A. (A). Animals leading a natural life enjoy it, but not those in captivity. Dogs and kittens often quite evidently have a jolly time and realise it, and doubtless the hare enjoyed itself in its own way also.

(B). Yes, animals enjoy life.

Q. 7. If the hare had been afraid, could he have thought out means of escape?

A. (A). If the hare had been afraid, he probably could not have concentrated his thoughts sufficiently to form any good plan of escape.

(B). Yes, unless he was very terrified.

Q. 8. Does fear make one think more quickly or slowly than usual, or does great fear make one stop thinking altogether?

A. (A). I believe that if I were afraid of anything, I should think more quickly than usual. I do not imagine that great fear would make me stop thinking altogether.

(B). Fear makes one think faster.

Q. 9. If you felt very much afraid, how would it affect your senses? (See p. 286.)

A. Fear can suspend the action of the senses, and it can altogether check the process of digestion. "Dazed with fear" is an expression sometimes used, meaning stupefied, overwhelmed with terror, with senses benumbed.

His host in a tempest of rage received him with a deafening roar.

"What means this tardy arrival? Why do you keep me waiting for my dinner? If I could think of any worse punishment than death it should be yours!"

Q. 10. Did the hare mean to be late?

A. (A). No, I do not think the hare meant to be late. He probably lingered longer than he intended, revolving his plans, and then thought of an excuse for his delay, which suggested a means of tricking the lion.

(B). No, he did not mean to be late. He was thinking hard, and did not notice how long he was taking.

Q. 11. Was it wise to keep the lion waiting?

A. (A). It was not wise to keep the lion waiting too long. It might have had the effect of putting him in such a rage that he would have pounced on the hare the instant he saw him, killing him in a moment, without leaving him time for any explanation.

(B). Yes, it turned out luckily.

But the hare, instead of dropping dead with fright, bowed his head humbly before the king of beasts.

"Sire," he said in quiet tones, "the fault is not mine, for on the road I met another lion from whom I have only just managed to escape. It was this accident that delayed me."

Q. 12. How did the hare know that the lion would not eat him up before starting to look for the other lion?

A. (A). The hare did not know that the lion would not eat him up at once. I presume he hoped his stratagem would be successful, and in any case he was taking no extra risk, for if he had not made this excuse he would have been devoured on the spot.

(B). The hare knew that the lion would not eat him up before starting to look for the other lion, because without the hare he could not have found the way.

When the lion heard that there was a competitor in the field he shook his mane, lashed his tail in wrath, and rolled his yellow eyes in passion, roaring till the forest trees gave back the sound.

"Where is this other lion? Let me see him and it shall be the worse for him!"

"Come, my lord," meekly replied the hare, "and I will show you where he lurks."

So the lion followed the hare, who guided him by many winding paths through the undergrowth till they came to a well far in the depths of the forest.

"Here is his lair. Look down and you will see him," said the hare.

The lion looked down into the waters of the well, and, blind with rage, mistook his own reflection for another of his tribe, taking the echo of his angry roar for the voice of a second lion, the power of whose lungs surpassed his own.

Q. 13. Does rage generally hurt the one who is possessed by it more than those against whom it is directed? (See p. 494.)

A. (A). It depends on a person's temperament. I can fly into a great rage, scold the person with whom I am angry, giving him or her a thorough piece of my mind, and directly I have finished not feel upset by the circumstance, but the person with whom I have had words may be upset for some time.

(B). It hurts the person who is angry more than the other person; the person who is angry punishes himself.

Q. 14. Was the lion's rage terrible or ridiculous?

A. The lion's rage was ridiculous because it was the rage of a huge creature directed against an imaginary enemy. It was out of proportion, and things out of proportion have a tendency to be grotesque. His rage

would have been terrible if the reason for it had been adequate, such as an attempt upon his life.

Q. 15. Does rage deaden or stimulate the senses?

A. Rage has a similar effect upon the senses to that of fear: it checks their normal action. Persons in a raging passion are sometimes described as "seeing red." The lion is here described as blind. Rage is a violent emotion akin to madness, lifting the one possessed by it out of himself and arresting the power of his senses.

Q. 16. Why are people sometimes told when angry to count before they speak?

A. Because during the counting the mind has time to recover its balance. The counting is a mechanical process soothing to the excited nerves. Anger is a passing emotion, but while it lasts it warps the judgment. To count before speaking avoids the risk of saying things in anger that one does not really mean.

Q. 17. Is it a relief to the mind, or the reverse, to be angry?

A. Some minds are greatly relieved by an outburst of anger, as a thunder-cloud is relieved when it discharges itself in rain. But to other natures the indulgence in passion is exhausting. Probably the physically and mentally strong feel better at the time for expressing their anger, while the physically and mentally weak feel worse.

Q. 18. Which is worse, to feel violent anger or extreme fear?

A. I should prefer to feel violent anger, for extreme fear must be a most painful sensation. When anger is at its height the person possessed by it surely cannot feel such a pitiable sense of weakness as is said to come with extreme fear! The lion probably did not suffer much mentally.

Anger may be a very ineffective passion, and when extreme it may be terrible, but is it not better to be terrible than despicable?

With a mighty spring the lion dashed upon his rival to blot him out of existence, when the cold waters of the well closed over his head, numbing his ineffectual struggles to escape.

The hare waited just long enough to see the destruction of his foe, and hastened off in high spirits to tell the other animals that their arch-enemy was gone.

Q. 19. Do you think that brute strength alone can never be a match for wisdom, however weak?

A. If brute strength is entirely devoid of wisdom, then it can probably never be a match for wisdom, but how often does this extreme case occur? A very little wisdom on the lion's part would have sufficed to discomfit the hare. (See pp. 117, 140.)

NOTE

(*Q.* 5). In the case of the hare timidity was a natural characteristic, and to uproot it would therefore have been quite a different matter from destroying any quality not ingrained in his nature. Timidity should not always be confounded with cowardice or lack of confidence. A timid person may sometimes be brave and at the same time lacking in confidence; one may also of course be timid and altogether lack bravery.

(*Qs.* 8, 9, 15). The effects of fear and anger on body and brain, the way in which fear stimulates some functions and inhibits others, and the effects of fear compared with those of anger, form interesting matter for study.* The student may consider whether fear is a stronger emotion than anger, whether fear is probably the oldest emotion, and whether fear affects every organ and tissue. (See Introduction, p. 21.)

The hare, and not the fox, was chosen to outwit the lion because the lion would not have believed the fox, who has always had a reputation for cunning.

Answers (A) in the foregoing text are by a lady. Answers (B) are by a little girl of ten, in whose case the more difficult questions were omitted.

* See *The Origin and Nature of the Emotions,* by G. W. Crile, M.D., pp. 55-76. W. B. Saunders, Philadelphia, 1915.

THE PILGRIM OF LOVE

Nischaya Datta, the son of a merchant, lived in the famous city of Ujjayini, and he was a successful gambler. Much of his gold, thus lightly earned, he gave away in charity to Brahmans, or to the sick and poor, and every day he was wont to bathe in the clear waters of the Sipra and worship Siva there.

Q. 1. Do you think that no man worthy of more than a secondary name has ever been a gambler at dice or cards?

A. No, the assertion is far too general. There is no reason why the greatest man should not be, or have been, at some period in his career a gambler. The love of gambling does not carry with it incompatibility for true greatness in other spheres. But there is a serious danger in the habit, for the gambling spirit often brings in its train an entire lack of self-control: thus a gambler is very often a gambler to excess, one to whom the whole zest of existence lies in the throw of the dice or the fall of a card. To such men life, and the vital things that go to make up life, cease to have any coherent meaning, and their habit, long become a vice, fills up their entire mental horizon. Certainly men of this type are unlikely to be worthy of more than a secondary name. But we must remember that a gambler is not of necessity the slave of his passion,

and may merely indulge in it for relaxation and amusement. There would be nothing contradictory in such a man's achieving true greatness in some other sphere of action.

Q. 2. What are the causes of a love of gambling?

A. There are only two causes—the craving for excitement and the possibility of gain without effort. I should call the former the root cause, while the hope of gain is quite secondary.

Thus a State lottery would hardly appeal to the regular gambler, for though it affords the opportunity of gain without work, the uncertainty overhanging the transaction is so deprived of all excitement and glamour that the emotions are comparatively unaffected. (See p. 306.)

Q. 3. If a man has made his money by somewhat doubtful means and gives much of it away in charity, does it matter to the recipients how it has been acquired?

A. This is a point where expediency and morality are opposed. From the practical point of view money coming to some charitable body, for example, will have the same buying value whatever its source may have been, and will be of equal use in carrying on the good work of that body. Morally the acceptance of money known to have been acquired by undesirable means puts the recipient in the position of accessory after the fact. But does not the usefulness of the gift outweigh the moral scruple? This is a question of immense difficulty, and I am unable to come to a decision in the matter. (See p. 101.)

When the ceremony of bathing was over, his daily custom was to repair to a temple close by and anoint himself with sandal and other unguents. A stone pillar stood near the temple and after besmearing his limbs he placed the unguent

on this stone, that by rubbing his back against it he might complete the anointing of his whole body. This he did every day till by degrees from the friction the surface of the pillar grew smooth and shining. One morning a painter passed that way with a sculptor, and finding a pillar so polished, they thought it good sport to exercise their talents, so the painter drew on it the form of the goddess Gauri, Siva's wife, and his friend the sculptor completed the work of art by cutting the image into the stone with his tools. Then, satisfied with their efforts, they pursued their journey.

But a daughter of the Vidyadharas, celestial beings who have power to roam the heavens at will and descend upon the earth in human guise, came thither to do homage to Maha Kala. Seeing the image of the goddess engraved upon the column, she worshipped it, and by her superhuman art entered into the pillar to rest awhile. The next to come was Nischaya Datta, who was mightily astonished to see the sculpture that had been executed in his absence. He anointed his limbs, placed the unguent on another side of the pillar and proceeded to rub his back upon it in the usual fashion, till at sight of him the divine maiden within the stone was filled with love for his handsome form and with impulsive action stretched forth her hand and touched his shoulder.

The merchant's son felt the strange contact,

heard the jingle of the bracelet on her arm, and suddenly seizing her hand, held it a prisoner.

"Sir," came a voice from the pillar, "I have done you no wrong. Will you not let me go?"

"Not before you show yourself to me and tell me who you are," replied Nischaya Datta.

The Vidyadhari agreeing, he released her hand, and she came forth from the pillar in visible form, a maiden lovely to look upon as a lake of lotuses rosy-hued from the rising sun. Sitting down before him she told her history, gazing the while intently upon his face.

"I am Anuraga Para," she said, "the daughter of a king named Vindhya Para, who has his dwelling in Pushkara Vati, a city built upon a peak of the mighty Himalaya, and I came hither to worship Maha Kala. As I was reposing hidden within this pillar, I beheld you. The rest is known to you, and now I will depart hence to my father's palace."

But Nischaya Datta, looking fixedly upon her, was enraptured by the brightness of her beauty.

"Fair lady," he pleaded, "my heart has fallen captive to your sweet charm. Were it not a sin on your part to leave me without first setting free the soul which you have taken prisoner?"

"If you will seek me in my own city," said the maiden, "I will wed you. The way is not hard to find, and to the brave there are no difficulties in the world."

With these words the dark-browed beauty rose up into the heavens, leaving her lover on the earth, and Nischaya Datta made his way home to pass the remainder of the day in feverish dreams of the fleeting vision that had cast its glamour round his heart.

Q. 4. Is it wise or foolish to refuse to anticipate difficulties?

A. It is wise to refuse to anticipate difficulties. Go straight ahead, and as the difficulties present themselves overthrow them.

If you start by anticipating difficulties, there is no limit to the precautions you may see fit to take, and but a fraction of the contingencies guarded against will ever arise. This means a tremendous waste of energy that might have been better employed in storing itself up and concentrating on the real difficulty when it came.

Cultivate self-reliance and quickness of decision, but leave the difficulties alone until they actually appear. (See Introduction pp. 67, 68.)

Early next morning he turned his steps towards the north country in search of the city of Pushkara Vati, either to lose his life in the quest, or else, as he hoped, to succeed with the help of Fate in finding the unknown maiden who held his thoughts in thrall.

Q. 5. To some natures adventure is a necessity. Can you describe those natures?

A. The natures which find adventure an essential factor in existence are not very diverse in character; in fact they

are so similar that the differences to be noted are differences only of degree.

Such natures always show a restlessness and chafing at a life of routine, and are bored by the petty humdrum occupations that prove absorbing to people of more easily satisfied tastes. Sometimes it is insatiable ambition that leads them on, sometimes a mere craving for the new, such as Kipling describes in his own peculiarly vigorous style:

> "It's like a book, I think, this bloomin' world,
> Which you can read and care for just so long,
> But presently you feel that you will die
> Unless you get the page you're readin' done,
> An' turn another—likely not so good;
> But what you're after is to turn 'em all."

The man into whose mouth these words are put is a perfect example of a nature to which adventure is essential.

Q. 6. Is the spirit of adventure at all akin to the gambling spirit?

A. Yes, the spirit of adventure has much in common with the gambling spirit, but the one is not necessarily supplemented by the other.

A man will travel, for example, in unexplored regions merely for excitement's sake and will risk his life in reckless and foolhardy feats. The spirit which animates him is simply the gambling spirit escaped from the artificial atmosphere of the gambling room into the wider sphere afforded by real life. In fact the spirit of adventure and that of gambling become one in certain natures. But on the other hand, the craving for new things may lead a man to undertake dangerous enterprises for far higher purposes than hazard of life and its attendant excitement—such purposes as discovery, explor-

ation, etc. Such a man may be quite wanting in the spirit which animates the gambler at dice or cards.

Q. 7. What different objects have driven men forth in face of dangerous adventure?

A. (*a*). Honour, either personal or that of one's country;
(*b*). Pity, as shown in the impulsive or deliberate rescue of someone in distress;
(*c*). The attempt to attract some loved one by proof of personal prowess in a difficult undertaking—seen most clearly in the feats undertaken by knights in the days of chivalry;
(*d*). As a narcotic, to drug the mind into forgetting some great trouble;
(*e*). The passion to be first to achieve or reach something, which produces the inventor and explorer;
(*f*). The prospect of wealth, as shown in the rush to the gold-fields.

Q. 8. Which of these objects has most influence on men, and why?

A. Obedience to the dictates of personal honour. To do what honour tells us is wrong or to omit to do what we are convinced is right cannot fail to lessen our self-respect and eventually to destroy it. If this is not the case with any individual, it can only be because "honour" has already ceased to have any meaning to him.

And with the loss of self-respect I imagine that life would become dull and savourless and brutish.

Q. 9. Have women the same spirit of adventure as men?

A. No. They often endure great hardships, but the spirit which actuates them is never that pure zest in adventure for its own sake which characterises much of man's activity. Women generally have some more

substantial and perhaps more easily justifiable purpose in view when they risk their lives.

Q 10. Men engaged on adventurous expeditions often display marvellous power to endure loneliness and lack of creature comforts. Have women that power?

A. Women do not possess that power to the same extent as men. Companionship and some degree of comfort are essential to them for the successful carrying out of arduous enterprise.

Day and night he fared past cities, forests, hamlets and rivers, till in company with three other travellers he reached the barbarous northern districts whose inhabitants were noted for their savage cruelty. Here he and his comrades were overpowered and made captive by some wandering natives who sold them to a countryman of their own, who in his turn sent them under the guidance of his slaves as a gift to a friend named Muravara. But when they were brought to the place where Muravara dwelt, the servants learned that he was dead, so they gave up their charges to his son, who felt that all he could do with this present that had come too late for his father was to cast them into his grave on the morrow and so send them after him. The four unfortunates were therefore kept in heavy chains under strict supervision during the night before the sacrifice.

Then the terror of the agony of death laid hold on the three friends, but Nischaya Datta maintained a resolute spirit.

"Let us resist despair," he urged his companions, "since a stout heart drives away misfortune."

Q. 11. When despair is extreme, does it resemble contentment?

A. Such a resemblance does exist, but it is merely superficial. The difference lies in the attitude taken up by the mind. Great danger sets the brain working anxiously and wildly to find some loophole of escape from the intolerable situation: when no way of hope is found, a quiescent condition both of body and of mind follows. The brain, unless a state of coma sets in, dwells in a curiously detached way, like that of a spectator, on incidents in the past life, but the present and the future have no place in this reverie. Such a quiescent condition might be mistaken for contentment. However, when the condition is really that of contentment, the mind will not work in this exclusively retrospective fashion, but will dwell with dreamy pleasure on the present and build up fanciful pictures of the future.

Q. 12. May despair make men brave in danger?

A. Yes, it is possible that despair may make men brave in danger, for they may realise that the alternatives before them are death or victory. The blind impulse of self-preservation in the face of tremendous odds may give a man almost superhuman strength and the will to wield it. Despair in face of death does not necessarily include fear; many a man could face a dreadful death unmoved, did not a feeling of horror, not for his own predicament but entirely concerned with the fate of those dear to him, produce a condition of overwhelming despair. Such despair is quite divorced from fear. Examples may be cited from cases recorded in history where men were known

deliberately to shoot their nearest and dearest when they saw some other and more dreadful fate about to overtake them. One may question the wisdom of the action, but none will deny that it was actuated by despair untainted with fear—despair glorified to an amazing courage.

"Pray to Durga, the mighty wife of Siva," he counselled them, "to deliver you from your distress."

And he worshipped her with this prayer:

"Hail, O thou goddess, whose feet are stained with the crimson dye, who hast the universe as thy domain! O deliver these thy suppliants who seek thy favour, and protect them as thou art ever wont to preserve thy worshippers!"

So he propitiated Durga, and soon sleep descended upon them, for they were very weary.

Suddenly in the night they woke with a start, to find that their chains were loosened, leaving them free men. And each told the other how they were but newly awakened from a dream in which the divine Durga herself had appeared to them, bidding them depart.

"Rise up and go," the heavenly voice had said, "for I have freed you from your fetters!"

Thus secure in the favour of the goddess, they made their escape.

But the courage of the three friends had melted away.

"We have had our fill of horror," they said to Nischaya Datta, "and would leave this barbarous

country. We would not, however, turn you from your purpose."

And Nischaya Datta was not to be swayed by any fear of man, but set his face steadfastly ever towards the north, as if drawn by invisible cords of love on and on to Anuraga Para.

Journeying ever northward he met four ascetics with whom he joined company near the river Vitasta, which stream they forded. On the other side they supped together, and as the sun was sinking red over the western hills they entered a forest where the leaves flamed forth fire-coloured in the golden light of evening. Before them the way lay strangely desolate, and some foresters told them it was an ill place to wander in at night-fall, for there was no habitation within the wood, nothing but an empty temple of Siva, to which a Yakshini came at night to lay magic spells upon her victims and destroy them.

But such tales had no terrors for the ascetics. They had passed many nights unharmed in burning grounds, and they took Nischaya Datta along with them to find the empty temple of Siva. When the five undaunted ones reached it, they drew a large circle with ashes all round them, kindled a fire within it, and lay down to rest, pronouncing a charm to ward off evil spirits.

Q. 13. What makes a fire give a sense of companionship?

A. Apart from its warmth and bright appearance, which

are attractions in themselves, a fire strikes us with a sense of companionship purely from association of ideas.

When a man is chilled to the bone and stiff with cold he feels decidedly miserable. A fire soon dispels this uncomfortable and painful sensation, and he feels himself again; his tongue as well as his stiff joints are loosened, and he is once more a "companionable animal." All of us have experienced this, so when we see a fire and feel its warmth, even when its presence is a mere convention, we are unconsciously reminded of those times when a fire has proved such an indispensable companion, and we approach it in the spirit in which one friend approaches another.

Suddenly at midnight they heard a distant rattling noise and light footsteps approaching. Horror! it was in truth the Yakshini who came towards them, dancing, and playing on a lute formed of bones. As she advanced she gazed fixedly upon one of the four ascetics, uttering a spell and dancing round the outer ring of ashes. And the charm did its ghastly work, so that he, too, began to dance, till confused and giddy he fell into the flaming fire they had kindled. One by one each of the four ascetics was made to trip in the dance of death, and each fell into the flaming fire.

Satiated with success, the Yakshini chanced to drop her lute for an instant on the floor, whereupon Nischaya Datta, who had been listening to her speech, caught it up, smote the strings, and dancing round as she herself had done, uttered the charm which he had heard her use, keeping his eye fixed all the while upon her.

Snared in her own wicked trap, she fell on her knees before him.

"O save my life," she besought him. "Cease the dance and the charm, and I will help you to your desire. I will bring you to Anuraga Para. Mount on my back and I will carry you where she is!"

Q. 14. Would you have saved her life and gone with her?

A. It would have depended on the strength of my love for Anuraga Para. Had this been as strong as Nischaya Datta's, I should have done the same: had it been less strong, I should have suspected a snare to regain possession of the lute in order to complete the work of destruction.

He climbed on her back, and they travelled through the air, till morning found them at the edge of a wood lying on a mountain side, where the Yakshini bade her rider dismount.

"After sunrise, my lord," she said, "I can no longer fly through the sky, but you must pass the day in this shady wood, where there are cool fruits and pleasant waters to refresh you. At nightfall I will come back to carry you to the city of Pushkara Vati, to the abode of Anuraga Para herself."

After her departure Nischaya Datta sought a stream to bathe in and water to drink, but could only find a beautiful sunlit lake, whose cool tempting waters proved to be a poisoned lure. Roving about in search of something to slake

his parching thirst, on a piece of raised ground he caught sight of two flashing objects that looked like red rubies. Wondering what these glittering jewels might be, he began to dig, and when he had detached a little of the earth around them he saw that they were the eyes in the head of a living monkey that was buried in the ground at that spot. Nor was this the whole of the miracle, for the monkey addressed him in human speech.

"Sir," he said, "my name is Soma Svamin, and you see in me a Brahman in the shape of a monkey. If you will release me I will relate my story."

Nischaya Datta pulled him out of his earthy bed and the monkey led him to a mountain brook near, on the banks of which grew fruit trees casting a cool verdant shade. There he bathed, ate and drank, and when he had finished the monkey told him the history of his love for a beautiful but faithless woman, who, tiring of him, had used her magic wiles to transform him into his present bestial shape.

"So she turned me into a monkey," he concluded, "by uttering a spell and fastening a string round my neck. After the change had taken place an elephant suddenly came upon me in the depths of the forest, and curling me up in his trunk, hurled me into a muddy ant-heap soaking with the rains. There I stuck fast while the slime dried and caked around me, nor was I

able to extricate myself from the earth till you came to release me from my prison. But there is another charm by which the string round my neck can be loosened, and I can be turned into a man again. If a woman unties the thread upon my throat with the proper magic formula, I may return once more to human shape."

Q. 15. If you had to enter a lower order of creation, which creature would you choose to be and why?

A. Some kind of a sea-bird—a gull for instance. They have few enemies, they are useless to man, and their greatest danger is that of being shot in wantonness, a fate which overtakes but few. They live a free life in the glorious sea air and nest in places often inaccessible to man.

Q. 16. What would be the pleasures and penalties of belonging to the lower orders of creation? (See p. 147.)

A. The pleasures could be grouped under the single heading, "freedom from responsibility." The penalties would be, (1) the conviction of man's superiority, which must be rather a nightmare to the animal world, (2) the realisation that might is right—a nuisance if one happened to be weak, and (3) a defect of which one would probably be unconscious—the lack of reasoning power, replaced by blind instinct, and (4) the absence of a sense of humour.

Then Nischaya Datta told his own history to the monkey, who, hearing how he had come all the way from Ujjayini for Anuraga Para's sake, tried to dissuade him from any further pursuit of love.

"Women are treacherous as snakes," he said

bitterly, "fickle as the wind, with passions as short-lived as the crimson of the sunset sky. This heavenly being will weary of a mortal as her husband and desire one of her own race to mate with her. When such a lover appears you will find yourself deserted."

But Nischaya Datta would hear nothing to thwart his purpose.

"Since she is of the noble race of the Vidyadharas," he declared, "she will never treat me with scorn."

Q. 17. Are women more fickle than men?

A. Women as a sex cannot be accused of being more fickle than men. When a woman has a conviction she holds it with a steadfastness often lacking in the other sex. In affairs of the heart both men and women often make the mistake of imagining themselves to be in love, while in reality the supposed object of the affections is merely some sympathetic person for the moment filling a blank spot in the other's life. Then perhaps love really comes, and the accusation of fickleness is made—in my opinion, unfairly. Fickleness is something different: it is an entire change of attitude on a vital question without any adequate reason for such change. It is obvious that there are people of deep convictions who ponder over matters of moment and who change or retain their opinions according as they feel convinced of their rightness or wrongness. Such people are not fickle but thoughtful and conscientious. Others hold opinions as a back-yard holds leaves, because some wind has blown them there. Such opinions change repeatedly, and the possessors of minds capable of working in such a way are the truly fickle. Some will say that this type of mind is more

general among women than men. My own observation gives me no reason to suppose this to be so.

Q. 18. Are women fickle in other things than love?

A. Yes. In dress, for example, regarding which feminine fancy is continually changing.

Q. 19. From what does fickleness arise?

A. Fickleness arises from weakness of mind; it is found in persons who are unable to hold a real opinion of their own—*i.e.*, one which they can justify with reasons. Such people will echo the last speaker, dote on the latest fad, and swear by the latest book. They are the people who go through life killing time and not living. Steadfastness of purpose is unknown to them, rational occupation a nuisance, and serious consideration of weighty matters quite outside their horizon. These are the fickle, and the species is not confined to one sex.

Q. 20. When women are treacherous, is it usually from weakness or from intention?

A. I should be inclined to say that treachery in women is generally due to intention, whereas with men it is more often due to weakness.

Q. 21. Would you rather have love for a while than not at all?

A. There is a distinction to be made here. Love may end with the death of the loved one, or it may end with some change in the loved one. To the former I would say yes, by all means. The second proposition is far more difficult to settle. I think I would say yes to this also, though it must mean passing through a furnace of sorrow. But life is not complete without experience of love, and in time the pain of it all becomes a tranquil memory.

Q. 22. Is a man thoroughly in love who will listen to reason? (See p. 345.)

A. Yes, it may be so, if the well-being of the loved one is affected. Thus a man with some incurable disease might be dissuaded from marriage on account of suffering which it might involve.

Q. 23. Are the passions stronger in youth than in riper years? Or do they merely vary in the form they take and not in intensity? Or is it that we know better how to keep them under control when we are older? (See p. 494.)

A. The question of control entirely depends on the habits of the individual.

A youth spent in gratifying the animal instincts will be followed by a maturity that demands the same bodily satisfaction, whereas a self-controlled youth will be followed by a temperate maturity with the passions well under control. But such a life will exhibit in its later years a very great capacity for love in its best sense as opposed to the brutish satisfaction of instinct, and this higher type of passion will be as strong as any that a younger man might experience.

The flaming sun sank behind the mountains, and when its last ruddy beams had died away the Yakshini came as she had promised, Nischaya Datta mounted on her shoulder and started on his quest. Over plain and mountain, forest and jungle they flew, till the city of Pushkara Vati on the distant Himalaya rose beneath them towards the hour of midnight. And lo! as they arrived Anuraga Para came forth to meet her lover, whose coming was already known to her by divine insight, and she welcomed him with many pro-

fessions of tenderness and affection, above all when she heard the marvellous difficulties and dangers he had surmounted on the way.

Q. 24. Is the surmounting of difficulties and dangers a good test of love?

A. Surmounting difficulties and dangers brings with it a certain amount of glory which would beget admiration in the loved one. A better test of love is that of sharing the everyday life—and if that life be dull and humdrum, so much better the test. There is no scope for glory there: a man is seen as he really is, and his love will be put to a good trial.

Among other things he told her the strange history of Soma Svamin, who had been changed into a monkey, and asked her whether by her superhuman skill she could find any means to free him from his horrible condition.

"Such witches' charms are not my work," replied Anuraga Para, "but a most clever witch of my acquaintance named Bhadra Rupa might do what you desire."

"Come and see my friend," said Nischaya Datta. "I will show you where he lives."

Flying through the air by her magic power, they reached the wood where the monkey dwelt, who, when he saw them, came to meet them, and the three sat down together on a ledge of rock to talk over his sad story and the best means of restoring him once more to happiness. After their interview was ended, Nischaya Datta and Anuraga Para flew home again through the air.

Next day, as he wished to revisit his friend in like manner, Anuraga Para bade him go alone, and she taught him the art of flying and of descending where he wished. But when he returned to her after his flight, her manner was cold and changed towards him, and she made the excuse that she was ill. Next day he went again to see his friend the monkey and confessed to him his distress concerning Anuraga Para, who seemed to him like to die.

But the monkey laughed. "She is not ill," he said, "she has another lover, as I warned you. Go bring her here and tax her with the charge."

Nischaya Datta flew swiftly through the air, took up his fair burden, whom he found asleep, and without waking her carried her quickly to the forest where the monkey dwelt. There when she awoke they brought against her the charge of fickleness, and she with abashed glance and shamefaced mien avowed that on the first day when Nischaya Datta left her she had seen a noble youth of the Vidyadharas, one of her own race, with whom she had straightway fallen in love. And now she could no longer endure the presence of Nischaya Datta, formerly so dear to her.

When Nischaya Datta heard from her own lips this acknowledgment of her inconstancy he shed bitter tears.

"O lady," he cried, "there is no method by which a woman's love can be secured, for it is more unstable than quicksilver and more fleeting

than a passing cloud! Go, since thou hast no further pleasure in my sight."

Q. 25. Was it natural of Nischaya Datta to let her go now?

A. This was perfectly natural in one who was entirely possessed with love for Anuraga Para. The bitter knowledge that he failed to satisfy what she demanded in a lover showed Nischaya Datta that he could not make her happy. That is final to one who really loves; he will never resort to persuasion, for love must be given.

Then Anuraga Para, sobbing bitterly, rose slowly into the air, and still weeping, vanished from his ken.

The two lingered awhile in melancholy silence, Soma Svamin musing on the vanity of human passion, and his companion plunged in the blackest darkness of despair. But the monkey consoled his friend, urging him to lay aside his sorrow, to cease his wild yearning for the fickle beauty, and fly to Siva for comfort. So he remained in the forest in prayer and fasting, and one day he met there a clever witch who knew a spell by which men transformed to animals could be restored to human shape. He besought her to employ the charm upon his friend, she uttered an incantation, the string was loosened from Soma Svamin's neck, and in a flash he became a man once more. But suddenly when the spell was complete, and they turned to thank the sorceress, she melted into space before their eyes, surrounded with a glory as of heavenly light.

Henceforth Soma Svamin and Nischaya Datta dwelt on in the forest together, living a life of devotion, full of difficult penances and rigid austerities, till after many years they attained a passionless peace, with faces turned from the world.

Q. 26. Was there happiness in this peace?

A. Some natures would find happiness in this peace, but it would not be the highest form of happiness. Such a life withdrawn from the world is but a selfish and self-centred existence, yet one which has often provided happiness for those who have passed through some bitter experience. I imagine that Nischaya Datta would find happiness in such a life when time had had its influence on his sorrow and the pain had passed away. (See Introduction, p. 53.)

Q. 27. Does happiness mean absence of pain?

A. Yes, in general happiness means absence of both bodily and mental pain. But certain ascetic characters are able to mortify the flesh by penance, etc., and by constant self-discipline enjoy a mental and spiritual happiness entirely divorced from bodily comfort. It was to a happiness of this kind that Nischaya Datta attained, but it is not natural to man and is only acquired with much labour. Moreover, mere absence of pain is not enough to insure happiness, though it might produce contentment: to be happy the mind must be occupied with some satisfying conception. (See Introduction, p. 31.)

Q. 28. When men have thus conquered their passions and attained peace, are their lives fuller or narrower than before?

A. The life is narrower: all bodily activity and power

of influencing others personally (save as a passive example) is abandoned by one who adopts the life of a recluse.

Certainly his mental activity may be very great, but I do not think that the mind can thrive on contemplation and retrospective and introspective dreaming alone. The infusion of new ideas from outside is essential for the mind's full development.

The really full life is lived by the man who mixes with his fellow-men, influences their lives by his presence, and works among them. He in turn receives new ideas, views questions from fresh standpoints, and develops riper powers of judgment from his ever-growing knowledge of men and affairs. Compared to such a one the passionless peace of the recluse is emptiness itself. (See Introduction, p. 53.)

Q. 29. Was it the "aching joys" and the adventures of youth that drew them towards this peace by force of contrast?

A. Nischaya Datta's love for Anuraga Para and her fickleness were the greatest experiences in his life, and evidently moved him to the roots of his being. There was nothing fickle in his nature, and when she failed him life could henceforth offer him only some abstract form of happiness, for no bodily presence could usurp the place occupied by that loved one. Nischaya Datta knew this instinctively, and sought the peace of solitude not because of the contrast it afforded to a jaded adventurer, but because the only happiness attainable by him must necessarily be of that passionless nature. I see a difference between the attitude of Nischaya Datta and that of the monkey. The former did not regret his experience of love, sorrowful as it had proved, whereas the monkey seemed altogether disappointed and cynical and embittered. Doubtless he sought repose because of the contrast it afforded to his experiences in the world, but I do not think that Nischaya Datta was actuated by this motive.

Q. 30. When the passion of love is extreme, does it make men selfish or lift them wholly out of self?

A. To lovers the world holds no one else, and a man in love is not selfish only because his every thought is directed towards and dominated by his loved one. There is no word to express it. He is neither selfish, indifferent, nor altruistic, but concerned only with his love.

A selfish man might have for his motto, " Myself, and the rest nowhere."

A lover, and not necessarily a selfish one either, would say, " She and I, and the rest nowhere."

I should call it a higher form of selfishness!

Q. 31. Do you agree that " the prison, unto which we doom ourselves, no prison is ?"

A. No, the assertion would not always hold good. The " prison " might be some habit which a man adopts and by slow degrees allows to obtain the mastery over him; he ends by being a prisoner, though himself responsible for his lack of freedom. On the other hand the " prison " might be an austere life made harder by self-inflicted penalties. In such a case the assertion is more nearly true. The feeling that one had all along the moral power to release oneself from bondage but refrained, from some high motive, could not fail to mitigate the severity of the hardship.

In the case of Nischaya Datta and the monkey, they doomed themselves to a " prison " in the forest, and probably their voluntary exile would seem to them freedom itself.

Q. 32. Entire self-mastery is the Hindu ideal. Is this the ideal of Western nations also?

A. No, this is not the ideal of Western nations. The Western ideal is self-development. But the Hindu ideal of self-mastery includes self-development—first self-

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development and then self-mastery. Self-development is impossible without intercourse with others, the full life of giving and taking without which much that is within a man must remain latent. The Occidental views life from a personal and individualistic standpoint, whereas the Hindu regards the individual as a minute fraction of a vast corporate entity. With the Hindu there is little individualism; his great idea is the good of the community. The Western idea, on the contrary, is highly individualistic. (See Introduction, pp. 52, 53.)

Q. 33. Show how from beginning to end throughout this tale Nischaya Datta is consistent in character and firm of purpose.

A. We see from the commencement of this tale that Nischaya Datta was devout, charitable, and a gambler. His devout nature is emphasised throughout by his daily worship of Siva, his prayers in adversity, and the peaceful days of devotion with which his life ended. His charity is shown in his gifts to the sick and poor, his kindly and cheering influence on the travellers whom chance threw in his way, and in the trouble he took to liberate the unfortunate monkey. The gambling spirit which animated him found pleasure and satisfaction in the extreme danger and difficulty of his task. The journey with the Yakshini could only have been undertaken by such a nature. As the tale proceeds, we find Nischaya Datta to be a man of great firmness of purpose, absolutely untarnished by even a suspicion of fickleness. Thus, when Anuraga Para failed him, he was content to live on the memory of his great love, and did not try to find another.

NOTE

(Q. 1.) On the question of whether a gambler at dice or cards has ever attained more than secondary distinction Rousseau's opinion, given in his *Émile*, may be quoted, that gambling suspends the habit of thinking, or employs thought in dry combinations. Students of psychology may ask themselves in this connection whether they consider it probable that the Hindu gambler Nischaya Datta could have turned to high philosophy in the forest, as this tale gives one to understand that he did.

(Q. 4, A.) The advice "go straight ahead" in face of difficulties is right in cases where there is no time for thought, or where one is incapable of thought. Otherwise the course described in the Introduction, p. 68, is more advisable—*i.e.*, careful thought previous to the occurrence—so that when the difficulty arrives one has already decided how to meet it.

But human nature throughout the world has often regarded certain things as unthinkable. For instance, a man who had implicit trust in the woman he loved, though he might be the greatest psychological expert, would consider it unthinkable that she would betray him, and therefore he would not make plans to meet such a contingency. But may this be a case of love paralysing reason? Unless reason is paralysed, should anything be unthinkable? How many

things would have been considered unthinkable by most people before the present war broke out, which the war has shown to be not only thinkable but actually accomplished facts ?

(Q. 16, A.) As regards the lower animals' alleged freedom from responsibility, it may be observed that they feel the responsibility of the moment. Man's feeling of responsibility lasts longer, for the keener the intelligence, the longer the duration of the sense of responsibility.

Among the pleasures of wild animals one should not forget their freedom to live a perfectly natural life, untroubled by convention.

The lower animals' conviction of man's superiority probably exists only among those that have come into contact with man.

The lower animals have been proved to possess a certain amount of reasoning power, and their instinct is often developed to a very high degree.* Moreover, the border-line between instinct and reason is so fine that it is impossible to say definitely where instinct ends and reason begins.

How is one to prove that the lower animals have no sense of humour ? "When I play with my cat," wrote a Frenchman whimsically, "who knows whether I am amusing myself with her, or whether she is amusing herself with me ?"

* See *Instinct and Intelligence,* by N. C. Macnamara, F.R.C.S. Hodder and Stoughton, 1915. *The Investigation of Mind in Animals,* by E. M. Smith. Cambridge University Press, 1915.

(Q. 17.) The average man takes an interest in more things than the average woman, and the more highly placed a man is in public life, the larger the number of things that interest him in proportion to those that interest his wife. One might therefore think that woman ought to be able to concentrate comparatively easily on the relatively few things that interest her. In many instances, however, a woman makes up her mind not by arguing with herself, but by being convinced or silenced, as the case may be, by the arguments of someone whom she loves or in whom she has confidence. The opinions she retains are those of other people, not her own, and when she drops them it is because she has received fresh opinions from others whom, for the time being, she values more highly.

Is it true, on the other hand, that some women listen attentively for hours while men put forward sound arguments and reasoning, but when the time arrives for deeds they act according to their first impulse ?

(Q. 19.) Argument being an exertion to untrained minds, the majority of mankind find it much easier to take their opinions ready-made for them, and as soon as they hear or read a new opinion which strikes them they drop the old opinion, which was never really their own, but that of someone else. It requires a very strong mind to refuse to think in standardised ways of thought. Few men are, without train-

ing, capable of doing so. The majority gladly fit their thought into some convenient socket and let it stay there, because they have then nothing more to do, being kept in position by the force of the thought of the crowd.

Change of opinion on an important question, say of religion or politics, may be quite justifiable, and should not be censured as fickleness if the circumstances on which the first opinion was based have altered. It may be asked whether a man might not remain neutral on many important points. But is there really such a thing as neutrality in the human mind? One may lay aside a subject as too difficult or insufficiently interesting to form an opinion upon it, but can one be neutral with regard to a subject which one has thoroughly studied? Again, is there such a thing as neutrality in the present war? Is not everyone affected in some way by it, and therefore can anyone be really neutral?

(Q. 32.) The Hindu youth is taught to repeat the concentrated wisdom of Vasistha: "Why do you dance for joy in prosperity or become dejected in adversity? With a little patience and calmness observe the drama of life which is played around."

The answers to the questions in the above text are by a young unmarried Englishman, a graduate of two British Universities.

THE FATEFUL NECKLACE

SAMUDRA SURA, a rich merchant, had reason to go by sea from his native town to Suvarna Dvipa, and as Fate had it, when almost at the end of his voyage a fearful storm arose, a cloud-burst descended upon the vessel, and the fury of the waves tossed the ship hither and thither as though it were a chip of wood upon the maddened waters. The climax came with a tearing noise and a blinding crash, for a mighty monster of the deep had struck it, rending its framework in pieces, and it foundered far out in the ocean.

Just before it sank the merchant girded up his loins and dropped into the sea, for he was a powerful swimmer, and after he had gone some distance from the wreck he came upon the dead body of a man floating in the water. As he was weary with his exertions he conceived the idea of bestriding the body and letting the wind carry him towards the land. The device succeeded and he was borne towards the coast, where he disembarked on the sandy shore.

There he found that the dead man had a cloth tied round his middle, and in the cloth was a

knot, and in the knot a richly jewelled necklace, the sight of which filled him with ecstasy, for he judged it of wonderful worth and rejoiced since it would more than replace his own possessions submerged in the wrecked vessel. After a bathe and rest he pursued his way to the nearest city, called Kalasa Pura, where he sat down in front of a large temple with the precious ornament in his hand. The day had been warm, his fatigue was extreme, and the cool shade proved so reposeful for his harassed brain and body that sleep stole over him imperceptibly and he lay there slumbering with the string of jewels hanging from his fingers.

Q. 1. Can you describe sleep as if you were trying to make someone realise it who had had no experience of it?

A. A person asleep is usually lying down or leaning back in a comfortable position, breathing regularly, his eyes closed and muscles relaxed. He looks something like one who is dead, with this difference: a dead person's face turns pallid, whilst a person asleep keeps his usual complexion. The sleeper breathes softly and regularly; he has no idea of anything that is going on about him; all his bodily senses are at rest; he can be wakened suddenly and easily by a noise, or by someone touching him. If he is very tired when he goes to sleep and remains asleep for several hours, he generally wakes up refreshed.

Q. 2. Can sleep be induced by thinking of objects in motion or reckoning numbers?

A. It would only have this effect on some people. It is all a question of psychology. Some brains would be excited by thinking of objects in motion or by reckoning

numbers; others would be soothed. No general law can be laid down, as there is no patent treatment to suit all minds.

Presently some palace guards came along, and saw the glittering stones dangling.

"Here is the man we seek," they cried, "for that is surely the necklace of the Princess Chakra Sena!"

Rousing the merchant from his peaceful rest, they carried him to the palace on a charge of robbery.

"How did you come by the ornament?" questioned the King.

"I found it on the dead body of a man on which I floated ashore after being shipwrecked," replied the merchant.

The crowd standing round laughed at the mad tale.

"This man must be the thief," exclaimed the monarch, holding out the necklace to the people present. "How else could he possess this necklace?"

Q. 3. Could they have proved the truth of his story, or did they perhaps not want to know the truth, but simply desired to make someone suffer for the loss?

A. They might have proved the truth of his story if they had taken the trouble to find the dead body on which he rode in the sea. It is possible that they wanted to make someone suffer for the theft, and were not very particular who it was, as long as an example was made of someone to deter others from thieving.

At that very instant a kite hovering in the air above their heads saw the jewels sparkle, darted down, and snapped the necklace from the royal hand, vanishing with such lightning speed that none could tell where it had flown.

Then anger seized the King and in unreasoning passion he gave orders for the instant destruction of the culprit. In vain did Samudra Sura protest his innocence, till, appalled at the swiftness of the fate that had overtaken him and finding his appeal for human aid unavailing, he called upon Siva to protect him.

Soon a divine voice was heard in answer to his prayer.

"Let this worshipper of mine go free," it said, "for he is a merchant named Samudra Sura, to whom all things have happened on his voyage to this coast precisely as he has described them!"

The King therefore withdrew the death-sentence, bestowed great wealth on the merchant in compensation, and dismissed him with many marks of favour.

Samudra Sura, rich once more in spite of the loss of the necklace, purchased much merchandise and returned across the treacherous seas with his goods. Landing on his native shore, he hired a caravan to convey him home. One day towards evening the cavalcade reached a wood where they decided to spend the night. During their sleep robbers attacked the encampment, taking all by surprise except Samudra Sura, who was awake

and on the watch. The other members of the party were slaughtered, the wares and gold were seized, but the merchant contrived to elude the plunderers and hide in the branches of a banyan tree until they had finished their deadly work.

Q. 4. Were Samudra Sura's escapes due to luck or to his own alertness? (See p. 90.)

A. His escape on the dead body was due as much to one cause as the other. Luck sent the body in his way; alertness made him seize the opportunity of floating ashore.

His escape when accused of the theft was due to divine intervention, which some might call luck, following upon his recognition of the fact that none but Siva could help him, which might be called alertness.

The last escape seems to have been due more to alertness than to luck, because the story relates that he was awake and on the watch when the robbers came. He had not trusted to luck but to his own exertions to guard him against attack.

Q. 5. Do you believe that men cannot die before a certain preordained time?

A. I do not believe in a certain preordained time for death. It does not seem to me that everything is decreed by Fate. A man by his own wilful misconduct may hasten his death; on the other hand, by careful living he may prolong life beyond expectation. It is not given to human beings to understand the whole working of the various forces that play upon the individual. Some Great Power may look down with comprehending eye upon each detail of the complex machinery, and see how far a man could resist the evil forces and attract the good, but it is very hard, nay impossible, for man himself to say how far he is bound down by the laws of heredity and by environ-

ment, or how far he is at liberty to exercise freedom of will.

He passed the rest of the night in the tree in a terrible state of grief and anxiety, and as the morning dawned he saw something glimmering among the topmost branches like a lighted lamp. Climbing up higher, he discovered a kite's nest, out of which hung the self-same string of jewels that he had found upon the dead body floating in the sea! So Fate once more compensated him for his vanished possessions.

Q. 6. Is a belief in Fate slavery?

A. An absolute belief in an unalterable Fate would be slavery, but most people hold the view that man can modify his fate even if he cannot altogether control it.

Q. 7. Can men control their fate?

A. Yes, to a great extent. Man is born with a certain heritage of power and weakness from his ancestors, but most men do not make the best of what is in them, prefering to blame fate, or ill luck, or whatever other name they may give to the combinations of circumstances which they think are against them. (See Introduction, pp. 42, 43.)

He gathered up the precious stones, descended with renewed courage from his perch, resumed his journey home, and in time reached his native city in safety. There he sold the gems, which brought him riches enough to last him for the remainder of his days, so that he cared no more to amass wealth but lived in contentment with his family on the proceeds of his adventurous travels.

Q. 8. If you had been the merchant, would you have considered yourself too unlucky to travel again, or would you have thought yourself so favoured by Destiny that you were sure of escaping calamity?

A. I should not have considered being lucky or unlucky, but should have been thankful to rest in peace in my home without wanting to travel much again.

Q. 9. What effect had his adventures on the merchant?

A. His adventures had the effect of making him value the peace and rest of his home.

Q. 10. Have hazardous undertakings the effect of making one love retirement?

A. On some characters yes, and on others quite the contrary. Adventurous natures are never long at rest. The explorers of the Arctic and Antarctic set out again on their journey to the great white lands, though their lives may have been in jeopardy a hundred times and many of their comrades have perished before their eyes. It is not ease but effort that attracts them, and until the fire of life dies down within them the passion for overcoming danger remains.

Q. 11. Can the man who wanders best describe the pleasures of rest?

A. The man who has to wander against his will can best describe the pleasures of rest—not the man who wanders for pleasure.

Q. 12. Is contentment merely a clipping of the wings of desire?

A. One cannot be absolutely content as long as one desires anything. Unhappiness has been said to consist in having desires larger than one's faculties. The aim of

everyone should therefore be to develop his faculties and lessen his desires. (See p. 175.)

Q. 13. On what does contentment depend?

A. Contentment lies in oneself, and depends on the point of view from which things are regarded. Montaigne has said that he who believes himself to be content is so, not he whom the world believes to be content. But contentment does not mean a merely passive, unprogressive condition of existence. It includes the happy enjoyment of what one possesses, and happiness depends on a subduing of desires and at the same time an enlarging of one's faculties and powers of gratifying desires. The more one's powers increase and the more one's desires decrease, the nearer one approaches perfect happiness, absolute contentment. (See Introduction, pp. 29-31.)

Q. 14. Should we be contented if we had our own will?

A. I suppose we should, if we had our own will in everything, but it is human nature to keep on desiring, and in this world no one gets everything he wants, so there is no such thing as perfect happiness or absolute contentment. The above question is therefore a pure speculation; it has never been answered by experience.

Such are the alternate buffets and rewards of Destiny, which thrice bestowed wealth upon a man only to take it away again, and finally let him recover it from the topmost branches of a tree.

Q. 15. Was the merchant a good business man? What qualities had he that go to make commercial success?

A. Yes, he was a good business man. He had courage, resourcefulness, and patience.

Q. 16. If the merchant had not slept, would he have retained the necklace safely in his possession?

A. He might or he might not have kept it safely. If he had taken it to sell it in the town from which it had been stolen, he might still have been suspected of stealing it and have been arrested. If he had not slept, he would certainly have retained the necklace in his possession for a time. He lost it because of his carelessness in falling asleep with so valuable an ornament in his hand.

Q. 17. Did the merchant lose the necklace because it was necessary for his development that he should go through further adventures?

A. One might surmise that without the experience of those further adventures he would not have been content to settle down so soon at home, and everything that he went through doubtless aided his evolution.

Q. 18. Did the merchant despise danger?

A. No, he did not despise danger, as evidenced in his remaining on the watch for the robbers and in his heartfelt prayer to Siva for help when the King ordered him to be put to death for theft.

Q. 19. Does it pay to think lightly of danger?

A. It does not pay to think lightly of danger, and it is foolish to expose oneself unnecessarily to peril. The risk of undervaluing danger is considerable, and if despised, in the end it may entirely deceive and overcome one. The proper realisation of danger is the mother of safety.

Q. 20. Does each of our experiences leave some trace upon our character, or can we pass through some without receiving any impression?

A. All big experiences leave some definite, evident trace upon our character. We pass through some minor experi-

ences without receiving any noticeable impression; though the impression is there, we fail to perceive it. Every thought and every action make some mark upon our character, for no cause is without effect.

Q. 21. Is there anyone who is beyond the teaching of experience?

A. No, no one is so wise that he cannot learn more by living longer and going through fresh experiences.

Q. 22. Is experience really the best teacher? (See p. 289.)

A. Yes, but it need not be personal experience if one is clever enough to learn from observing the experience of others. The wise are taught by reason based on the experience of others as well as on their own experience. There are some who cannot be taught except by personal experience, a slow and painful method. Just as it would be a toilsome, unprofitable, wellnigh impossible task if in studying astronomy one had to begin at the very beginning without accepting the experience gained and axioms laid down by learned scientists who have gone before, so in other matters it is a quick and wise method of learning to depend on the experience of reliable authorities who have already accomplished things similar to those we are attempting. The world is far too complex to permit each individual to test everything for himself; one has to rely a very great deal on the testimony of others. (See Introduction, p. 54.)

NOTE

(*Q.* 4). May it be said that most success that comes to us is due to a combination of happy circumstances and our own alertness? Or is it

more often due to one or the other of these causes, not both? (See Introduction, p. 41.)

(*Qs.* 12, 13, 14). How far does the reader agree with the Hindu view that sorrow follows happiness and happiness follows sorrow, that happiness always ends in sorrow and occasionally arises from sorrow, and that therefore those who wish for contentment should learn not to be affected by either happiness or sorrow?

Does the reader think that "happiness is the ideal of man, and that happiness is to be attained by work and by wealth equally distributed"?* Or is joy, rather than happiness, the ideal of Western man? Is there any prospect of wealth ever being *equally* distributed? Is not everything always changing, and therefore, even if two things were for the moment equal, could they remain so? (See Introduction, p. 5.) As regards happiness in work, is man by nature "a working animal" or "a fighting and a playing animal"?†

The answers to the questions in the above text are by a lady.

* *The Psychology of Relaxation,* by G. T. W. Patrick Ph.D., p. 271. Houghton Mifflin, New York, 1916.

† *Ibid.*

SAVITRI

Savitri, daughter of King Aswapati, observed a rigid fast one holy day, and bent before the god in her father's temple, while the priests made offerings with appropriate ceremony and the smoke of the sacrifice ascended to heaven. Then gathering up the flowers that had been presented to the deity, she sought her father, and bowing before him, held out to him the blossoms, taking her stand, with hands pressed together, by the monarch's side.

But the King looked grave as he gazed upon her youthful grace, for though she was lovely as the goddess Sree, gentle and meek of demeanour, with eyes like lotus-leaves, none had yet asked for her in marriage.

Then he spoke. "Daughter," he said, "it is time for thee to wed. I would have thee choose thy husband and tell me whom thou desirest. Go, therefore, and look around to see if thou canst find one whom thou wouldst wish to marry, and if after careful consideration I judge thy choice to be good, I will give thee to him."

Q. 1. What do you gather of Savitri from this speech by her father?

A. That she was of an age to marry; that her father had considerable confidence in her power of choosing wisely; that she wished to marry; that she was obedient; that she had respect for her parent; that her father had trust in her.

Bending low in salutation the young girl went from his presence, and mounting a chariot of gold she travelled through the woods, accompanied by wise men, advisers of her father, full of years and ripe experience.

One day some time afterwards King Aswapati was sitting in his palace with the sage Narada, when Savitri entered, inclining her head in respectful greeting to the Rishi and her sire.

"How hast thou fared, daughter?" asked the monarch. "Tell us the whole story of thy search."

"I have seen in the forest one whom I would wed," replied Savitri, "the son of the blind King Dyumatsena whose kingdom was taken from him by an enemy, and who therefore retired to the woods with his Queen and infant son, where they have lived for many years a life of rigid austerities."

"O King," said the sage Narada, who had been listening to her words, "this Prince's father is a lover of truth, his mother likewise speaketh truth, therefore is their son named Satyavan, 'the truthful.' But Savitri knoweth not how unwise hath been her choice."

"What fault is in their son?" asked the King. "Hath he power, wisdom, compassion, and bravery?"

"In power," answered Narada, "he is like Surya (the Sun), in wisdom he resembleth Vrihaspati (preceptor of the gods), in bravery he is like the chief of the divinities, and he is patient like the Earth, our mother."

Q. 2. Explain the significance of the comparisons "powerful as the Sun," "patient as the Earth"?

A. "Powerful as the Sun" is an apt simile, for the sun is of great power. Without it we should have neither life nor growth. "Patient as the Earth" means that one is steadfast and unmoved, generously giving to all who seek. The Earth ministers patiently to our needs of all kinds, supplying us with food, raiment and shelter.

Q. 3. Would "powerful as the Moon" be a vivid simile?

A. "Powerful as the Moon" would not be a vivid simile because the moon shines with a beautiful, soft and tender light borrowed from the sun. Compared with the sun's strength the moon's rays are feeble.

"Is he generous, handsome and high-minded?" questioned the King.

"Yea, he is beautiful as the Moon, great-souled as Yayāti, handsome as the twin Asvins; generous he is an dself-controlled, quiet, brave and truthful, observant of religion, fond of his friends, tender-hearted, unassuming, serene, with honour written large upon his forehead."

Q. 4. Good looks were not despised by either the King or Narada. Was that as it should be?

A. Yes, for one's face shows what one is. If a person has not good looks, there is usually some reason for it. Good looks may be shown in many ways: by balance in the face, by beauty of feature, by the beauty of the soul looking out from the eyes. Once in a while, but not often, one sees a face which mirrors all the virtues.

"He hath all the virtues, O sage. Hath he then no faults?" said the King.

"There is only one thing against him," answered Narada, "but it outweigheth all his merit, a thing for which no striving can find a remedy. A year from to-day this brief life of Satyavan will end and he will abandon his body."

Q. 5. Was this a disadvantage which outweighed all his merit?

A. No, for his death was in the future and his merit was of the present and of the past. It was a serious thing for those who wished Savitri well, for they could not desire to see her a widow, nor would they like to see her left without children to serve her in later years.

Narada prophesied his death and said that there was no remedy, but Savitri might have felt that when the trouble came she could cope with it.

Q. 6. Would you rather have a short life full of happiness and interest, or a longer one less satisfactory?

A. I should much prefer a short life full of happiness and interest, for in that short life one may live many lives, whereas in a longer life that is lacking in interest one might not feel one had lived a life. The life that was full of happiness and interest would also have its share of sorrow;

it would afford greater opportunity for activity, for thought, and for development. In the longer life one might have more time to think, but one would be less qualified to think. One would have had less experience. Life would be seen from a more even, perhaps a lower plane.

Q. 7. Do you believe, with Montaigne, that if you have lived a day you have seen all days, for one day is like all others?

A. No, I believe that one day may be so full of life that at the moment one may feel one has lived all of life. No days are alike, for everything about us is constantly changing. Our environment has its influence upon us. Each day, each hour, each moment changes us, so that even were we anxious to repeat a day or live it over again, we could not, except in memory, and that often fails us. (See Introduction, p. 23.)

Q. 8. (*a*) Are our vibrations the same every day? (*b*) If not, should we feel the vibrations outside us in the same way? (*c*) If not, can one day be the sample of any other day?

A. (*a*) Our vibrations change from day to day owing to our mental and physical environment.

(*b*) As our vibrations are not the same every day, we do not feel outside vibrations in the same way. If the vibrations outside were the same, we should not feel them in the same way, for our own change.

(*c*) One day cannot, therefore, be the sample of another day. (See Introduction, p. 23.)

Q. 9. What makes life short or long, interesting or uninteresting?

A. Life is short when it seems short to us, as it will if it is a full and active one. It is long when one has few interests and when one lives in the past.

Life is uninteresting to those who bring nothing to it. To those who are alive in every sense of the word life is at all times full of meaning. Whether it be full of activity or of contemplation or of both, it is interesting according to the interest which the mind brings to it. Life itself is always present, always changing, yet always essentially the same. It is in a way a reflection as seen in our own minds. We never see life itself; what we see is the image which the mind takes of it. The mind that is always clear and calm will see life more as it is; the picture will be clearly mirrored, full of beauty and endless detail. If the mind that sees it is disturbed, the picture will be distorted, as in a ruffled pool; nothing will be seen in its true relation to other things, nothing will be clear, there will be nothing definite in the reflection to seize upon and make one's own. One would constantly be straining to catch the image. It would never be grasped.

The King turned to his daughter. "Savitri, thou hast heard," he said. "Do thou select some other as thy husband. The great Narada, whom the high gods delight to honour, declareth that within a year Satyavan must lay aside his body."

But Savitri's answer came firm and clear. "My father, only once can the lot be cast; whether life be short or long, full of merit or devoid of it, I have made my choice. I will not choose again. First a thing is thought out and decided in the mind; then the decision is clothed in words; then it is put into execution. So it is with me!" (See Introduction, p. 67.)

Q. 10. Do you agree with Savitri here?

A. Yes, but one may often reach action without this

conscious process. Much is decided by intuition and instinct—inherited knowledge, I suppose it may be called. This is especially used by women; where men will think a thing out, women will reach a decision, often a wise one, without being able to give any reason. Sometimes when a woman tries to reason she will act otherwise than she would have done, had she followed her instinct, and her instinct may be the better judge.

Q. 11. Someone has said the smaller the mind, the sooner made up. Is this so, or is the opposite true, *i.e.*, the larger the mind, the sooner made up?

A. The larger the mind, the sooner it is made up. It has greater and swifter powers than the small mind. It will rush to the point at once, whereas the small mind must labour to reach the same goal, and often wearies before reaching it. (See Introduction, p. 74.)

"O King," said Narada, "Savitri hath a constant heart. Thou canst not turn her from her purpose. Satyavan excelleth all others in virtue, therefore I counsel thee to bestow on him thy daughter in marriage."

"Be it so!" exclaimed the King, "for thou art my preceptor and dost ever speak the truth."

Then having blessed them and wished them peace, Narada left them, and the King straightway set about arrangements for the marriage.

Q. 12. Was there any advantage in knowing that Satyavan was likely to die soon?

A. Savitri accepted her happiness knowing it was to last but a year. There would therefore be no shock of disappointment. Foreknowledge of her loss would tend to make her appreciate and use every moment of the year

that was given her. The fact that her coming sorrow must be concealed from Satyavan would school her in patience, self-control, fortitude, courage, tenderness, common sense, humility, resignation. It would teach her to make the life of to-day complete in itself without counting upon to-morrow.

Q. 13. Would it have been wise in all cases to give a similar warning, or did Narada warn them in this case because he knew Savitri's courage?

A. Narada knew Savitri and thought it wise to tell her. If she still persisted in marrying Satyavan, it would prove that her love was strong. A great love will carry one through everything, even when one realises that it cannot last for all time. If a woman of weaker character were told that a loss similar to this was before her, she would not have the courage necessary to carry her through the year. A selfish woman would begin to pity herself immediately, completely losing sight of present joy, and in so doing she would make many others wretched.

Q. 14. Would you rather mar present happiness by anticipating and preparing for trouble, or enjoy the present freely and live in hope of being able to cope with trouble if it came?

A. I should prefer not to mar present happiness. But I realise that no one is always happy. I think I have anticipated grief before it came to me, not in a morbid mood, but with the idea of analysing it and convincing myself that there is no such thing as grief. Grief, including unhappiness of all kinds, is purely selfish. It is a form of self-pity. I believe in enjoying the present freely, and trusting to being able to cope with difficulties as they come. I cannot, however, understand people who continually sail blindly upon a calm and placid sea without realising that storms exist, and without seeing that rocks bound the sea. This

is looking only upon one side of life and ignoring the other equally important one.

Q. 15. Savitri had character. Is character the result of letting our emotions have free play, or of bringing under discipline all the contradictory forces in us?

A. Character is the result of bringing under control the forces that are in us. We are constantly given opportunity to do this. Those who make the best of every opportunity will soon outstrip those who make no effort at self-development. There is a certain form of character given at birth, that which is due to the knowledge or consciousness of strong forces within us, that which makes us prepared to cope with any difficulty that may come, even before we have had time to learn by experience. It is as it were a foreknowledge of power, an instinct. (See Introduction, p. 35.)

Q. 16. By cultivating character can one acquire personality? If so, does that personality ever come up to the personality which is Nature's gift?

A. One might do a great deal to cultivate character, and in so doing one would surely develop one's character along individual lines which would tend to personality, but which would never reach that personality which is Nature's gift. The personality which is Nature's gift is a very precious endowment, perhaps the most valuable of all. It carries with it a magnetism of unequalled power. A clever man without personality can only use a fraction of his ability. Our value in life may be measured by our personality, which is our power of influencing. (See Introduction, pp. 67-73.)

One day when omens were favourable the King called his aged priests and counsellors, and taking his daughter, they started together for the

forest where Dyumatsena dwelt. Beneath a *Sal* tree, sitting on a bed of *Kusa* grass, they found the blind monarch, and King Aswapati, advancing on foot with his followers, made known his errand.

But Dyumatsena spoke in hesitation. "O King," he said, "our life here in the forest is one of hard penances and rigid austerities. Will thy daughter be able to endure its difficulties?"

"My daughter knoweth, as I do," answered King Aswapati, "that neither sorrow nor joy are lasting, that sorrow succeedeth joy and joy succeedeth sorrow. I have come to thee in hope and love, as to one who is my equal and worthy of alliance with me. Wilt thou not take Savitri for thy daughter-in-law and the wife of thy son Satyavan?"

"The loss of my kingdom made me doubt the wisdom of this alliance," replied the blind man, "but it hath long been a dear wish of mine. Let the marriage, then, be celebrated this very day."

Q. 17. Was a girl of Savitri's decision of character likely to adapt herself to such altered circumstances?

A. Yes, she had the qualities which make one adaptable —unselfishness, courage, humility and patience. (See Introduction, p. 30.)

So in the forest Savitri became the bride of Satyavan, and when her father had gone she laid aside the rich robes, costly ornaments, and royal

attire that he had given her, clothing herself in simple garments woven of the bark of the trees dyed of the colour worn by her husband.

Q. 18. Would Savitri's action in laying aside her costly attire have a psychological effect upon herself and upon those around her?

A. Savitri laid aside her costly attire because it was not in keeping with the new life upon which she was entering, and she wished to merge herself in the life of her husband's people. Her action would have the effect of putting her in tune with her environment. Had she kept her rich clothes, there would have been a discrepancy in her surroundings, which she, with her sensitive nature, would have felt. Although inwardly in sympathy with the simple life about her, she would have outwardly appeared apart from it. She did not wish to strike a jarring note. She brought those around her into harmony with her by dressing as they did.

As the days went by, her gentleness, her unselfishness, her ready ministrations, gained for her the goodwill of all. She tended her mother-in-law with affection, while to her father-in-law she rendered homage as if to one of divine insight, addressing him ever in well-regulated words. And to her husband she appealed by her winning speech, her cleverness in all womanly duties, her calmness of disposition, and by her evident love for him, her chosen lord. So the royal family dwelt in the forest, living a life of religious seclusion. Yet through all its peace by night and day the words of Narada haunted poor Savitri.

Q. 19. Would you have believed Narada's words, and if so, would you have tried to live as if they had not been uttered?

A. My belief in Narada's words would have depended upon my confidence in his judgment. Even if I had not had absolute confidence in him, I am sure that his words would have had weight and that I would therefore have faced the probability or possibility of his prediction being realised. I should not have tried to live as if his words had not been uttered. I should have felt obliged to admit the possibility of Satyavan's early death.

Months passed and at length the time drew near when Satyavan was to lay aside his body. Every dawn that fled was counted in its passage by the sorrowful Savitri until but three days remained. Then she took upon herself a solemn vow to taste neither food nor drink for three whole days and nights.

"Daughter," said her father-in-law, who grieved for her and tried to comfort her, "the vow that thou hast undertaken is a very arduous one; it is most difficult to fast for three successive nights."

"Do not pity me, father," answered Savitri. "I shall achieve it, for I have determined to succeed, and determination brings success in the performance of vows."

"I would not have thee break thy resolution," replied the blind monarch, approving her firmness. "Rather would I urge thee to keep it." And after that he ceased to persuade her from her purpose.

Q. 20. What was her idea in fasting?

A. Her idea might have been to bring her mental faculties all together; that in ceasing to feed the body it might make less claim upon her, thus enabling her to give her whole thought to any situation that might arise. She might also have had some religious motive.

Q. 21. What qualities are necessary to enable one to enjoy, not merely endure, a long fast?

A. Courage, fortitude, judgment, patience, unselfishness, humility. If one had not these qualities, the fasting would be so irksome that it would probably fail to be of much spiritual value, although the body might profit by it.

Hour by hour went by, and Savitri, growing thinner and paler in her grief and abstinence, maintained her fast. As the sun gleamed red above the horizon on the fateful morning her first thought was, "This is the day!" Having performed her devotions and made offerings before the sacred fire, she did obeisance to the aged priests and to her husband's parents, standing in their presence with hands close pressed together and mind firmly under control. Then the ascetics blessed her with the prayer that she might never be a widow, and Savitri, deep sunk in meditation, hearing their words, assented within herself, but continued thinking of the speech of Narada and waiting for the hour and the instant to arrive.

Q. 22. If Savitri had known when she undertook her fast that she would have to go with Satyavan to the forest on the fateful day, might she not have thought that

it would be better to keep strong and well in body, to prepare for the long excursion into the woods?

A. She would not have acted differently. The fasting was for psychological purposes. With her mind strong and clear she would be better able to face any situation. Had she thought of the physiological aspect only, this tale would never have been made a psychological text.

Q. 23. Which is the greater consoling power, reason or mysticism?

A. From mysticism comes the idea of Divinity intervening to help mankind. Reason helps where there is a way out of the trouble; mysticism is the only thing that can help when, humanly speaking, there is no way out.

Q. 24. If she had not fasted, how would her mind have worked.

A. Had she not fasted, her mind would have been less clear. It would not have worked so well. Unquestionably the clearness and keenness of her mind during the day in the woods were due to the rigid fast which she had undergone.

Q. 25. If she had fasted without praying, what difference would that have made in her mental attitude?

A. She would have been more self-centred, and would have had less spiritual insight. The prayer would tend to draw her from herself, so that she would see herself and the situation from an impersonal point of view.

Q. 26. Is the mind more attuned when prayer is preceded or followed by fast?

A. When prayer is preceded by fast the mind is more attuned, for then the mental and spiritual powers are clearer. The fast would tend to make the body of less

and less importance. During fast the mind has a greater dominion over the body.

Q. 27. Without fast and prayer for a number of years does a man grow of coarser grain?

A. Yes, this would be the tendency. Fasting and prayer have their psychological effect, which is of a refining nature. Both would tend to draw the man away from self, and would increase the spirituality of his nature.

Q. 28. Describe the probable state of Savitri's mind after her anxiety, fasting, and prayer.

A. Her mind was probably wonderfully attuned. Her anxiety would have made her very watchful, keen, and sensitive to every little change. Her psychic force would be clear and strong. The fasting would enable her to use this force to its full power. Her prayer would have the effect of raising her, as it were, above the trials of the moment to a wider vision.

"Daughter," said Dyumatsena, "thou hast now performed thy vow. Thou mayst break thy fast."

"I have fulfilled my vow," answered Savitri, "but I will not eat before sunset. This is my resolution and my firm purpose."

Meanwhile Satyavan, shouldering his axe, was making ready to start for the woods.

"Thou shouldst not go alone," said Savitri to him, seeing his preparations. "I will go also, for I cannot endure absence from thee."

"Thou hast never been to the forest," answered Satyavan in surprise, "and its paths are rough

to cross. Thou art faint by reason of thy fast. How couldst thou walk so far?"

"I feel no weakness," replied Savitri, "and I have resolved to go. Thou shouldst not try to turn me from my purpose."

"Then thou shalt come," said Satyavan. "But first I would have thee ask the sanction of my father and mother."

So Savitri greeted the King and Queen, telling them that her husband was going to hew timber and gather fruit in the forest, and with their permission she would go with him, as on that day she could not bear to part from him. "I have never left this hermitage," she pleaded, "since I came to it nearly a year ago, and I should dearly like to see the trees and flowers of the woods."

"She shall have her desire," replied her father-in-law, "for this is the first thing that Savitri hath ever asked of us since she hath lived with us. But see, Savitri, that Satyavan is not distracted from his labours."

Q. 29. Do narrow surroundings narrow the mind? (See Introduction, p. 30.)

A. Narrow physical surroundings do not necessarily narrow the mind. It would depend upon the psychology of the person. In narrow physical surroundings one may do the keenest intellectual work. Some minds living in narrow physical surroundings give themselves over entirely to the physical aspect of their environment, seldom rising above this; others are unconscious of the physical aspect.

It is the difference between the small and the large mind, each seeing things in its own way.

Q. 30. What are narrow surroundings?

A. Surroundings may be narrow from the psychological or the physical viewpoint. A self-centred man lives in narrow surroundings from a psychological point of view, even if he lives in a palace. A man living in narrow surroundings from the physical point of view—for instance, in a hovel—may from the psychological point of view live in the broadest mental plane. (See Introduction, pp. 29–31.)

Q. 31. Does the effect of surroundings vary according to the mentality of the observer? (See p. 30.)

A. The effect of surroundings depends upon the individual who observes them, being narrow or broad according to his outlook upon life. The intellectual powers of the observer must surely have an effect upon his outlook, and if strong, should enable him to a great extent to make his physical or mental surroundings what he would have them.

So Savitri set out with her husband, her face wreathed in smiles, but sorrow deep in her heart. They passed through aisles of blossoming trees, among which bright flocks of peacocks wandered, and though Satyavan was cheerful and tender towards her, bidding her admire the joyous beauties of the woods, the sparkle of the stream, the gay flowers and glistening foliage, Savitri was not to be diverted from her purpose. While responding to his words, she never ceased to observe him, watching ever for the dreaded moment.

Q. 32. Would the knowledge of the prophecy of one's death upon a certain date affect one's conduct?

A. Such knowledge would affect one's conduct more or less. If one realises that one has but a limited time to accomplish something, one is apt to put greater effort into it. If one believed that one had but a year to live, one would wish to do all in one's power to make that year full and representative.

Q. 33. If you had been his wife, would you have told him? Could you have helped telling him?

A. I should not have told him, for I should have felt that doing so would in no way help him, and that it might make the year very difficult for him. I should have wished him to have that year in complete happiness, free from any anxiety which I might spare him. If he knew that I was aware of the possibility of his death, that knowledge would make him constantly grieve for my unhappiness.

Any woman with strength of mind could have helped telling him. Telling him would have been purely selfish, a desire to share the trouble with another.

Q. 34. Would the bright colours of the forest birds and flowers affect Savitri psychologically?

A. Yes, they might tend to cheer her. Possibly in realising the beauties of the forest her own grief would have been forgotten, or less poignantly felt. But she might also have felt her grief more through regretting that her husband was destined no longer to enjoy the beauty of nature with her. (See pp. 325-329.)

Q. 35. Can colours produce an effect without collaboration, active effort, on the part of the beholder?

A. Yes, some tints have a very quieting effect upon the mind, and others stimulate one. Children in a playroom with walls painted red will be kept at a higher pitch of excitement, will be noisier and less docile, than children whose room is finished in grey. The effect upon the children will first be noticed in the pitch of their voices.

Adults feel this also. I believe that very little thought is given to having everything harmonious in one's surroundings. One seldom enters a room without being conscious of some jarring note in it.

Q. 36. Are colours depressing or exhilarating apart from their associations?

A. Yes. A grey day will depress us, not from association but owing to its quiet tone. The contrasts of light and shade are more subdued, brought nearer together. So it is with our minds: the grey colour brings us to a point half-way between the poles of light and darkness, of excitement and depression. On a brilliant day we feel first the light, then the shadow, each appealing to us in turn. It is the same with colours. In lands blessed with a clear atmosphere there are days which bring the colours out distinctly; so clean-cut are the lights and shades that one thrills to them, and, perhaps unconsciously, one is keyed up by them in a remarkable way. In such lands one can feel the colour effect of the brilliant foliage of the autumn months. Everyone seems aware of new vibrations, as in the spring when all things are coming to life.

Q. 37. Have colours a physical as well as psychological effect?

A. Yes, colours have also a physical effect upon us. A colour very keenly felt will make one's heart ache, even as an emotion will. Colours make one feel warm or cool. A room painted white, with cherry red rugs and curtains, will be a joy to one coming in from a snow-covered earth outside. When the warm days of spring arrive this room will seem intolerable. One will feel constantly overheated in it. If all the red is removed and curtains and rugs of pale green, like the verdure of early spring, are placed there, the room becomes a part of the world outside, fresh and cool. This same room will be fresh and cool to mind

and body in the hot summer days, when the earth outside has assumed warmer tones of green.

Q. 38. Does the same colour act differently on persons of different temperament?

A. Those who feel emotion more than others will feel colour more. A more responsive temperament will be more influenced by colour than another. But the effect of the same colour upon different people probably varies only in degree. It does not seem likely, for instance, that red can depress one person and stimulate another.

Q. 39. Which colour acts on you as a sedative?

A. The colour I prefer to live with is green. I therefore judge that it has a calming effect upon me, even as the woods have.

Q. 40. Which colour acts on you as a stimulant?

A. I feel all brilliant tones in rather a stimulating way, but red shading into yellow has the greatest power to stimulate me mentally and physically.

Q. 41. Is there any colour which seems to be neutral in effect?

A. Grey seems neutral in effect, especially certain tones of grey which have no yellow.

Q. 42. Does your mood vary according to the predominant colour around you?

A. Yes. If I am in tune with myself I feel the effect of colour more, probably because when I am well I am more receptive of impressions.

Q. 43. Which is your favourite colour and why? Has it always been your favourite colour?

A. My favourite colour is yellow, because it stimulates me in a way that no other does. The particular shade of

yellow that most appeals to me often varies with my mood. Blue was once my favourite colour, the reason probably being that it was more becoming to me than any other.

After a time Satyavan began to gather fruit and stow it in a bag. Then he cut down branches of the trees. But before long the axe fell from his hand and he looked in dazed fashion towards his wife.

"My head is in pain, Savitri," he said, "and my limbs and heart also. I fear I am not well. The heat of the heavy toil hath caused a great dizziness to come over me. It is as if many arrows were shooting through my brain. I would fain lie down and sleep, for I cannot stand."

At this Savitri, ever on the watch, came swiftly forward, took her seat upon the ground, and drew his head upon her knees. "It is the hour that Narada hath foretold," she thought within herself, and quickly reckoned when the very instant would arrive. And lo! as she sat there she beheld a tall dark form in crimson robes, with a diadem upon his head. A glory shone around him, in his hand was a noose, and he stood with eyes fixed upon her husband.

At sight of him Savitri quietly laid her burden upon the earth and rose up in fear.

Q. 44. Was Savitri's fear entirely for Satyavan or partly for herself?

A. It may have been for both. She could not have wished to have Satyavan taken from her, and this must have

been her chief grief. She must have had some indefinite fear at the thought of her husband going into the unknown. Not knowing her religious beliefs, it is hard to tell just what her thought regarding her husband's future would be. Most Occidentals would feel that his trials on earth were over.

Q. 45. Is there any human being who has never known fear for himself?

A. This question can scarcely be answered in the affirmative, for even those who have no recollection of fear cannot be sure that personal fear was not included among the now forgotten sensations of their childhood. Speaking as an adult, I believe that there is such a thing as having no conscious fear for self. But fear for one's young is often very acute, especially in moments of danger. If one were exposed to danger when away from one's children, the thought of fear or anxiety would be for them, for their loss of one's love and guidance, rather than for oneself. There can be no mental fear where there has been no wrongdoing, and there can be no physical fear where there is no thought of self.

"Thy godlike shape," she said, addressing him, "maketh me feel that thou art more than mortal. Tell me, O foremost of the gods, who thou art and what is thy purpose!"

"Savitri," replied the deity, "because of thy love for thy husband and thy religious merit I will speak with thee. I am Yama (god of Death). Thy lord Satyavan, who is a king's son, hath lived his span of days. I am come to knot this noose around him and take him from thee."

"O most holy one, I have been told that thou

sendest thy messengers to fetch men from this earth. Why art thou here thyself?"

"This Prince," said Yama, "is possessed of virtue, of good looks, and many other gifts. He is worthy of one greater than any of my envoys to convey him hence. That is the reason of my presence."

Then Yama, having thus spoken, drew forth from Satyavan's body the life spirit, and when this vital essence had been taken from it the frame of Satyavan lost its beauty and its splendour of energy faded from it.

Carrying with him the life spirit, Yama proceeded southwards from that spot, and Savitri with grief-stricken heart prepared to follow the god, leaving her husband's body lying pale and motionless in the forest glade.

But Yama, turning, spoke. "Stop, Savitri!" he said. "Return and carry out thy lord's funeral rites. Thou hast no more duties to perform for him. Thou canst come no further!"

Q. 46. What nature would have desisted at this command?

A. A material nature, one tied down to the physical facts of life and environment. Savitri was living in the spirit at this time, if ever a woman did. There was no thought of obedience, for there was no thought of fear. She had made up her mind to remain with Satyavan, and had no dread of death.

"Where thou takest him or where he goeth of his own free will, there will I go also," answered

Savitri. "Thus hath it ever been ordained. By reason of my religious penances, of my respect for my elders, of my love for my husband, of my performance of vows, and of thy favour, I shall be allowed to pass unhindered. Sages say that to walk seven steps together maketh persons friends. I have walked with thee, and in friendship I will speak with thee. Hearken to what I say. They whose souls are unsubdued gain nothing by observing the four successive modes of life—study, domesticity, withdrawal to the forest, and complete retirement from the world. Religious merit meaneth not the observance of these four stages, but the acquisition of true knowledge, which is the greatest of all things. He who adequately fulfilleth the obligations of even one of those four modes hath achieved real merit and doth not require the other modes." (See Introduction, pp. 52, 53, and p. 427.)

Q. 47. What does this mean in general phraseology?

A. That wisdom is religion and stands above all else; that wisdom is not attained by those whose soul is not subdued, *i.e.*, by those who do not accept with resignation and with understanding whatever life may bring. A man who lives a life of study, or of domesticity, or as a recluse in the world but not of the world, or as a hermit in the woods, and lives that life fully and nobly, is performing all that is required of him. No matter what our position in life, if we ennoble it we shall not live in vain, and in so doing we develop our own character.

Q. 48. If a man can thoroughly fulfil the duties of one station in life, is it probable that he will be able to fulfil

well those of another, or are men mostly victims of adaptation, trained to fit in a certain place and thereby rendered incapable of fitting in any other? (See pp. 450, 475.)

A. Men may be found who, filling well a particular station in life, will fill equally well any other. This capacity will be largely due to their mentality. Many men allow themselves to be trained only along certain lines, a course which must result in their being limited in capacity and in their being able to fill certain stations only.

The greater the man, the more varied will be his interests and occupation. The man of genius is usually the one who is able to attain the greatest understanding of life and make use of it.

"Thy speech hath gratified me," answered Yama, "for it is well expressed and the argument is good. Thou mayst put forward a request to me. I will grant thee anything thou desirest except thy husband's life."

"My father-in-law," replied Savitri, "having lost his throne and his sight, dwelleth in exile in the forest. May he regain his power of vision and grow powerful again as Agni and Surya."

Q. 49. What qualities did Savitri evince in making this request?

A. Thoughtfulness, kindness, duty to her husband's father and affection for him, love of her husband shown in the desire to confer a boon upon her father-in-law, common sense, diplomacy.

"This favour shall be thine, O thou of perfect beauty," said Yama. "But thou art weary," he continued. "Go back and tire thyself no further."

"How can I be tired when I am with my

husband?" answered Savitri. "My husband's fate is mine. Where thou takest him I will go. O great divinity, hear my words! It is good to hold intercourse even once with the devout, and better still to have them as friends. Fellowship with the righteous is always productive of benefit. It behoveth us, therefore, to seek the companionship of virtue."

Q. 50. To what natures is virtue attractive?

A. Virtue is attractive to the truthful, the honest, the trustful, the kindly, the thoughtful, the pure, the virtuous, the religious, the wise—to all natures.

Q. 51. Does virtue make friendships?

A. Yes, virtue makes friendship and creates for itself a loyalty which cements friendship, but self-interest makes more friendships than virtue. (See p. 510.)

Q. 52. Is virtue mostly cultivated from inclination or interest?

A. Virtue is an instinct. If one reasons before doing a virtuous act, one is not necessarily virtuous. The truthful, pure, kindly, and religious would naturally be inclined to virtue. The evil nature might for various reasons be inclined to the good; it might through interest seek the good. The wise would be attracted to virtue from intuitive inclination.

"Thy words are full of wisdom," replied Yama. "I will grant thee another boon—anything that thou choosest except thy husband's life."

"I pray thee that my father-in-law may be restored to the kingdom that he hath lost,"

answered Savitri, "and that he may ever fulfil his duties."

"Thy wish is granted," replied Yama, "but now return. Thou hast no need to come further."

But Savitri heeded not his admonition. "Hear me, O great divinity!" she pleaded. "It is the duty of the righteous never to harm any creatures by thought, speech, or act, but to cherish them and bestow on them that which they deserve. Here on earth it is the same with all as with my husband. Human beings lack piety and wisdom. Yet the virtuous are compassionate even to their enemies when they appeal to them for mercy."

Q. 53. What is her line of argument here?

A. That the good show compassion even to their enemies, and therefore the righteous Yama might give her back her husband in answer to her appeal for mercy, in spite of the human weaknesses of which Satyavan, like all men, was guilty.

"Thy words," answered Yama, "are pleasant to mine ear as water to the lips of him who is parched with thirst. Thou mayst ask of me any other boon except the life of Satyavan."

"My father," replied Savitri, "hath no son. I would beg of thee as my third request that many sons may be born to him, to continue his race." "Thou shalt have thy desire," rejoined Yama. "But now return. Thou hast travelled far enough."

"Near my husband I do not feel the distance I have come. My thoughts fly farther still.

Hear me, as thou proceedest! Thou dost mete out laws evenly to all creation, and therefore art thou called the lord of justice. One putteth even greater trust in the good than in oneself. That is why all would fain know those who are good. Goodness is the only thing which gaineth the trust of all. Therefore do all depend especially upon the good."

Q. 54. What does "goodness" include here and what does it exclude?

A. Wisdom is the kind of goodness in which all trust. It includes trustworthiness, insight, impartiality; it excludes unfairness, unreliability.

Q. 55. Explain Savitri's argument here.

A. She wishes to emphasise her entire trust in the goodness, kindness, power, and justice of Yama, hoping that he may grant her prayer.

"From none but thee," replied Yama, "have I heard these words. They have greatly gratified me. Ask of me, therefore, a fourth boon—anything except the life of Satyavan—and then depart."

"Let there be born of me and Satyavan," answered Savitri, "many sons strong and brave and worthy to continue our race. This is the fourth boon that I crave from thee."

"O lady," replied Yama, "to thee shall be born many sons brave and strong, the joy of thy heart. O thou who art a King's daughter, subject thyself no longer to fatigue. Return, for thou hast advanced too far."

"The upright," came Savitri's ready answer, "ever practise virtue. Intercourse between the devout is never barren of result, nor can the devout be harmed by mutual intercourse. Through the truth of the virtuous the sun moveth in the firmament. Through the religious devotion of the virtuous is the earth maintained. To the virtuous, O divine ruler, are due both that which was and that which is to come. Therefore the virtuous ever take pleasure in each other's company. The virtuous ever render service to others without thought of reward, knowing that this hath always been the custom of the good and upright. A service rendered to the virtuous is never wasted. None lose by it either in advantage or in honour. The virtuous, therefore, always acting on these principles, are the guardians of mankind."

Q. 56. What is meant by saying that through the virtuous the earth is maintained?

A. It may mean that without the influence of the good vice would grow so rampant that the world could not be carried on.

Q. 57. In trying to do good to others we improve ourselves. If we thought of self-improvement when rendering service to others, would our improvement and our merit be greater or less?

A. Every kind act from which we expect no personal gain must benefit us. Such acts put us in touch with humanity and lead us in thought away from self. If we thought of ourselves, there would be less gain in our

development. The act would then be primarily a selfish one. We should perhaps be serving others, but serving them chiefly that we might serve ourselves. There would therefore be less merit in our action. A kindness done to others is of less value to us if we do it with a thought of self-appreciation. Many do kind acts and speak of them to others. This takes from the acts a large portion of their power of helping development. The kindnesses which we do, and which are known only to ourselves and possibly to those who have benefited, though not necessarily even to them, are the only kindnesses that are of true value to ourselves.

She ceased and Yama took up the word. "Thy speech is full of lofty meaning, brimming with wise sweetness, imbued with righteousness, and couched in pleasant form. The longer thou speakest, the deeper groweth the respect in which I hold thee. O lady, whose love for thy husband is so great, ask of me some unparalleled favour and I will bestow it upon thee!"

Q. 58. Would it be an advantage to choose one's blessings?

A. In many ways it seems better that this privilege should not be given, for it would not prove an advantage if we chose unwisely. Blessing often comes to us of such magnitude that the mind can conceive of nothing to equal it. In choosing we should be limited to the range of our knowledge, our experience, and our imagination. It is the new experiences, whether in the shape of joy or grief, which are of educational value. In being able to grasp these with understanding, and pass through them without hurt to ourselves or others, we develop our character.

Q. 59. Does the power of loving, such as Savitri had, depend more on what is in one by nature than on what one has taken from life?

A. Savitri's power of loving was born in her. Circumstances helped her to develop and use it. That which is psychological in us may be developed, but it cannot be created by contact with life. (See Introduction, pp. 40, 43.)

"Conferrer of dignities," replied Savitri, "the boon that thou hast just granted me is impossible of fulfilment unless my husband be restored to me. This, then, is my prayer: that Satyavan may be given back to life. Bereft of him I am like unto dead. Without him, for me there is no delight. Without him, heaven itself were undesirable. Without him I care not for good fortune. Without him I cannot live. Thou hast granted my request that many sons may be born to me and Satyavan, but thou deprivest me of my husband. This is the boon I crave: that Satyavan's life be restored to him, that thy promise may be fulfilled."

Q. 60. Was Savitri too much centred in her husband?

A. A woman's married life when happy is wrapt up in her husband's, and their interests are so closely intertwined as to be mutual. It is only when distinct interests are recognised that unhappiness comes in. A woman's happiness is in complete union between herself and her husband. In furthering his interests she furthers her own; in caring for him she is providing for herself. Savitri was not too much centred in her husband. Her love for him did not make her selfish towards others, as proved by her care of his father and mother, and by her thought for them and

for her own parents when Yama offered her a choice of boons.

The persuasive voice paused, and Yama, the just god, yielded to its pleading.

"Be it so," he said, and loosened the noose that bound the spirit of Satyavan. "Thus do I free thy husband!" he continued. "Thou shalt convey him back in perfect health, and duly observing the rites of his religion he shall achieve renown and prosperity, and thou and he shall have a long life and many sons who with their descendants shall reign as kings and be remembered by thy name. To thy father and mother shall many sons be born. Thy brothers also and their children shall attain high fame."

With these words the god of Death departed, leaving Savitri in the forest.

Q. 61. Did Savitri act from instinct when she insisted on remaining with her husband?

A. No, her act was the result of thought. Had she acted on impulse, her action here would not have been sustained; she would have had no definite plan, even though she might have had an instinctive desire to save her husband's life.

She acted as one who had not only carefully thought out every step but had even anticipated every act and thought of Yama, and therefore was at no moment disconcerted. (See Introduction, p. 67.)

Q. 62. If Savitri had lived free and happy through her first year of wifehood, could she have pleaded with Yama so successfully?

A. The year that Savitri spent with her husband was a year of preparation for the time of separation which she knew was ordained. Had she given no thought to the future, had she not fully realised its meaning, she could not have acted as she did.

Few people develop under the influence of happiness as quickly as they do under that of adversity. This is due no doubt to the fact that happiness is thoughtlessly accepted as something which endures, whereas unhappiness makes one pause and think. When one has suffered one realises more fully the meaning of happiness and sorrow, and that one follows the other, neither enduring. (See pp. 413, 432, 436.)

Q. 63. Savitri had great staying qualities. Are these characteristic of woman?

A. Yes, staying qualities are characteristic of woman as well as of man, but the circumstances differ that call forth these qualities at their best in the two sexes. Women in some ways have greater powers of endurance than men; they are in some ways more patient and persistent.

Q. 64. Have women greater power of resisting fatigue and death than men?

A. Yes. This I believe to be due to their higher temperature and quicker pulse. It is a necessity provided by nature that they may the better care for and rear their young. There is usually more than one, there are sometimes many, dependent upon the physical strength of the woman, so that she must be endowed with greater power to resist the strain. The struggle for life is often within her own being, draining her vitality, as when she is carrying or nursing a child. A man's struggle is outside, in the world, where the strain, although physical, is of a

different character, taxing the psychological side of his nature also, but never coming within his own being.

Hastening back to the place where she had left Satyavan's body lying, Savitri took her seat upon the ground and drew his head into her lap. Then life returned to the motionless form, and with eager eyes he sought her face, regarding her with lingering tenderness like one who comes to his home again after absence in a distant country.

"I have been fast asleep," he said to her. "Why hast thou not awakened me? Where is the dark figure who was carrying me away?"

"Thou hast slumbered long here upon my lap," replied Savitri. "Yama hath departed; thou art better now, my dear one, and sleep hath left thee. Arise if thou canst and let us go, for darkness is thick upon us."

Q. 65. Has all woman's love a maternal instinct in it?

A. A woman's love should have this maternal quality. A love that is of the highest must have a strong maternal instinct. Savitri's love had this instinct, as shown in her thought for, and care of, her husband.

Then Satyavan stood up, as if after pleasant repose, and perceiving the trees around him, memory returned to him.

"O slender-waisted one," he said, "I came hither with thee to gather fruit, and as I was hewing down the branches my head was seized with pain so sharp that I could not stand, but

lay down and slept, resting upon thy lap. This I clearly recollect. But as thou didst put thine arms about me, slumber came upon me, depriving me of consciousness. All around seemed dark, and in the centre was a form of shining splendour. I pray thee, tell me, if thou canst, whether what I beheld was but a dream or very truth."

"The darkness increaseth," replied Savitri. "To-morrow I will tell thee all. Come, let us go to thy parents. The sun hath long set and night cometh on apace. I hear the voices of the creatures that dwell within the woods. The jackal's cry from south and east filleth my heart with fear."

Q. 66. Was she afraid, or did she say this to hasten him?

A. She may have had some fear. She may also have wished to hasten home that his parents might be spared all anxiety. After the strain through which she had been she might also have wished to hasten home on her own account.

"The forest is a fearsome place in the darkness," answered Satyavan. "Thou canst not find the path."

"There hath been a fire in the forest," said Savitri, "for I can perceive some flames in the distance. I will fetch some embers and kindle this wood, and we will pass the night here, for thou seemest not well. Thou couldst not find the way through the gloomy forest. We will stay here to-night and to-morrow when we can see the trees we will depart, if such be thy wish."

Q. 67. What qualities did Savitri here display?

A. She displayed tact in not opposing her husband's wish. She showed also the mother-instinct in providing for the comfort and well-being of her husband, who she felt was not equal to the journey. In her plan to build the fire she displayed thoughtful care for their protection in the forest. Kindness was shown in not wishing to tax the man's strength.

"The pain hath left me," replied Satyavan, "and I feel strong again. If thou art willing, I will go home, for never once have I been late returning. Even when I am absent in the day-time my parents are afraid for my safety, and sometimes seek for me through the forest. Often they have chidden me for having been long away. They must have been sorely grieved to-day because of me. Once lately they said to me: 'Without thee, our son, we cannot live. While thou livest we shall live. Thou art the support of our blindness; to thee we look to continue our line, to perform our funeral rites; with thee resteth our good name and our posterity.' My parents are aged and depend on me for guidance. How will they fare if they find me not to-night? Alas! that sleep which hath brought such anxiety to my innocent parents, and to me also, who am troubled so exceedingly because of it! I have no wish to live without my father and my mother. By now my blind father, distracted with grief, is most surely seeking news of me from all who dwell in his neighbourhood. My

distress is less for myself than for my father, and for my frail mother who is constantly devoted to her husband. They will of a certainty be plunged in painful fear for me. My life is bound up with theirs. It is my duty to take care of them and to please them in all my actions."

Q. 68. What was Satyavan's conception of his duty towards his parents and his wife?

A. His first thought was for his parents who were absolutely dependent upon him. He wished to do nothing that would add to their burden, which was already great. In his thought of their anxiety he had no thought of his wife. He doubtless knew that his desire was hers.

Q. 69. Was Satyavan philosophic in his trouble?

A. He shows no philosophy here, nor does he credit his parents with any. But perhaps he was not yet quite himself.

Q. 70. Does the Hindu ideal of filial devotion differ from the Western ideal?

A. In Hindu India the child is taught to look up to his elders, and the feeling of the importance of showing obedience and respect to his parents, as being older and more experienced than himself, remains with him after he has reached manhood. The principle of age being honourable is well inculcated in the Hindus.

In the West, on the contrary, one's parent often ceases to occupy one's thought once one has grown up and left home. When the son has reached manhood he feels that he ought to think and judge for himself; he does not consider obedience to his father a strict duty.

Q. 71. Does the Western ideal of a husband's devotion differ from the Hindu ideal?

A. The Hindu is taught to regard his wife as his most valuable ally, to protect her, to treat her with respect, because in everything he is dependent upon her for comfort and happiness. On the other hand, man being recognised as the breadwinner in Hindu India, everything is done for his welfare and comfort by the wife, who feels that he is her protector, that his interest is her own, and that the happiness of herself and of her children depends upon his being well cared for. In the ideal Hindu marriage the wife is her husband's companion, comforter, friend, and nurse in sickness, and she gains this position of trust by her absolute devotion to their mutual interests.

In the West it is even more important that a woman care for her husband, because his family does not assume responsibility for her future, as does the family in Hindu India. The Western wife may at any moment be left penniless, whereas in Hindu India from the moment she is married she shares the fortunes of her husband's joint family.

Q. 72. Does the Western ideal of wifely devotion differ from the Hindu ideal?

A. No, the ideal does not seem to be essentially different, but the life of the Hindu woman differs from that of the woman of the West, and so the wife's outward attitude towards her husband may not seem similar. In Hindu India a woman's life is free from excitement, her care and thought being centred on her husband and the children within the joint family, which may consist of ten or more persons. Household cares and religious observances occupy her time. The Western wife's energies are often directed over a wider area, with perceptible effect upon the home life.

Thus lamenting, and with mind distracted by apprehension, Satyavan was seized with passionate weeping. But Savitri, perceiving that he

was overwrought with anxiety, tenderly wiped the tears from his cheeks.

"By the religious penances I have performed," she said earnestly, "by the gifts I have made in charity, by the sacrifices I have offered, may no evil this night befall my father-in-law, my mother-in-law, or my husband. Never in my life have I wittingly spoken falsehood. May thy parents preserve their lives by reason of my truth!"

Q. 73. Is it easier to speak truth than falsehood? (See p. 138.)

A. From habit or from natural desire it is easier for some to speak the truth than falsehood. There are others who are unable to speak the truth by reason of abnormal mentality which does its thinking in falsehoods and accepts them as truths. There are those, too, who consciously and maliciously pervert the truth. This is also abnormal. A normal healthy-minded being will spontaneously speak the truth.

Q. 74. Is it harder for a woman to be truthful than a man?

A. Yes, experience has taught me that woman finds it very hard to stick to the truth. I would trust the testimony of the average man rather than that of a woman. Her emotions are apt to distort things so that she loses sight of the facts. She speaks more thoughtlessly too; man is more given to weighing his words.

Q. 75. What mental powers are necessary to arrive at truth?

A. Analytic powers can enable one to reach the truth. As these are often possessed by men, they reach the truth

by analysis, whereas a woman often reaches it by intuition and can give little reason for her assertions. (See Introduction, p. 74.)

Q. 76. What does truth include and what does it exclude? (See p. 138.)

A. Truth includes reliability, uprightness, simplicity, reason, knowledge, honesty, naturalness, straightforwardness. It excludes ignorance, dishonesty, wickedness, untrustworthiness, doubt, uncertainty.

"I am weary to behold my father and mother," rejoined Satyavan. "Let us go at once, Savitri. O dear one, I call the gods to witness that if any harm hath overtaken my parents I will end my life. If thou carest aught for righteousness, if thou desirest me to live, thou shouldst do what I desire and go back with me to them."

Q. 77. Did Satyavan love his parents more than his wife?

A. He did, for he says here that if any harm has befallen them, he will end his life. He tells his wife that he cannot bear the pain of separation from them, yet he is willing to inflict upon her, who had given up her home, her parents, everything, to go to him, the pain of separation from him.

Q. 78. What reasons were there for remaining in the forest, and what reasons were there for returning to the hermitage?

A. It would have been wiser to remain in the forest because Satyavan was not well, because they might have lost their way, and because Savitri must have been weary.

They wished to return to spare their parents anxiety, to relieve their own anxiety regarding their parents, and also

because of the possible danger from the wild animals that lurked in the forest.

Then Savitri arose, smoothed her hair, and lifted up her husband, who chafed his limbs and looked around him. Seeing him gaze upon the bag he had brought to carry the fruit, she hung it on a tree.

"To-morrow thou shalt finish gathering the fruit," she said. "I will carry thine axe to help thee."

Picking up the axe, she placed her husband's left arm around her shoulder, putting her right arm about him, and thus supported he started through the forest.

Q. 79. Had Savitri common sense?

A. Yes, Savitri was practical in all her suggestions. She thought first of all of her husband in planning to spend the night in the woods, while he thought of his parents. The preparations which she proposed to make for passing the night were dictated by quick intelligence, and her whole method of dealing with Satyavan proved that she possessed tact and common sense in a very high degree.

Q. 80. Is it a good thing for wives to have more common sense than their husbands, or is it better for husbands to have more than their wives?

A. It seems important to both. The lack of common sense in a wife would prove very disastrous within the limits of the home, but if her life were led there, guarded by one of greater wisdom, she could come to no serious harm, although she might prove very trying. The lack of sense in a man might prove disastrous both to himself and his wife, for it would incapacitate him for a life in the world

among other men, where he would soon be the victim of his own shortcomings.

Q. 81. Had Savitri greater patience than Satyavan? (See p. 247.)

A. She shows greater patience than Satyavan in all that is told of her, but he was not himself at this time, and must naturally have felt the effects of his illness.

Q. 82. Does the patience of man and woman differ?

A. Yes. Men fret against the little things in life, but often show great patience in the big things; women are patient in little things and impatient with the big things, of which they cannot always grasp the meaning. This is due in each case to the different psychology of man and woman. Woman is just as patient in her way as man is in his.

Q. 83. Does patience in great things show greater strength of mind than patience in small things?

A. Not necessarily. Each one, whether man or woman, shows greater patience in regard to things he or she understands best. It requires as much patience on the woman's part to face the small things in life as on the man's to face the big. When the man is asked to be patient with the small things in life he has to show as great strength of mind, if he would succeed, as the woman must in showing patience with the large things. The success in either case will depend upon the strength of mind employed.

Q. 84. How does patience differ in different countries among different nationalities? (See Introduction, p. 66.)

A. It differs according to environment. In countries where life is free from natural calamities, such as floods, famines and earthquakes, the people are apt to be impatient. This is due to the fact that they are not brought

frequently face to face with great disaster, and it results in their being more or less thoughtless. Those who are repeatedly in stress are obliged to think and reason, and gradually develop a philosophy unknown to those whose lives are placid. National psychology varies according to environment, and people are patient or impatient according to their locality.

Q. 85. Ought patience to require effort?

A. Patience does not require effort by properly trained minds. To be of value it should be cultivated until it can be easily exercised. It is a matter of discipline and adaptability, and may be acquired by all. It is the young and undisciplined who are always the most impatient. (See Introduction, pp. 29, 30.)

"I know well the wood-paths," said Satyavan, "and the moon shining through the branches maketh them clear to me. We have come now to the track by which we walked this morning. Let us continue by that path, my dear one, and have no anxiety about the way. There where the trees hang thick the path divideth, and we must take the northern course. I am recovered now and vigour hath returned to me. My heart is filled with yearning to behold my father and mother."

So having found the right direction, they advanced swiftly towards their home.

Q. 86. Which gave in more to the other, Satyavan to Savitri, or Savitri to Satyavan?

A. The story does not suggest sacrifices of desire on the part of either Savitri or Satyavan, nor should this ever be necessary where two people are happily united, for each

naturally meets the wish of the other wherever it is possible to do so. Women as a rule, if given their way in little things, are content to leave the greater issues to men. (See Introduction, pp. 39, 40.)

That very day the promise of Yama regarding the aged Dyumatsena was fulfilled. His sight was restored to him, and he could perceive everything about him. But as darkness fell, he and his Queen were filled with growing fears on account of their son, and together they left their abode to search for Satyavan by river and stream, through neighbouring hermitages and woods. At each sound that broke the forest stillness they lifted up their heads and listened long and eagerly, hoping that it was he. "There are Satyavan and Savitri!" they exclaimed.

Q. 87. Why does one lift up the head to listen intently?

A. Perhaps because in so doing we unconsciously cut off the vision of things near at hand, and so are better able to concentrate our minds upon the sound. Or perhaps it may be because when we listen attentively we prepare unconsciously for some adjustments of the vocal parts which we usually make when we follow sounds and which correspond to the adjustments of the eye in looking. The raising of the head may possibly help us to effect these adjustments more easily.

Q. 88. What is the difference between listening and hearing?

A. According to psycho-physiologists hearing does not involve attention; listening involves a mental as well as a bodily activity, the former in the effort to grasp the meaning of what is said, and the latter in the adjustment of

the vocal parts which accompanies any effort to hear. Hearing stands to listening in much the same relationship as sensation does to perception, or seeing a colour to looking at a shape, the one being passive and the other active.

To and fro they ran like persons distracted, their feet sore and bleeding from the thorns and sharp *Kusa* grass. So they wandered till Brahmans living in that neighbourhood sought them, and gathering round them with consoling words, led them back in pity to their own dwelling-place. There, to divert their minds, they listened to the recital of deeds of ancient kings, which cheered them for a while.

Q. 89. If one could keep the mind from lingering on one's grief, would the grief cease?

A. Yes, for the conscious mind can only hold one thought at a time. Grief is due to having time to indulge in self-pity, and never results in any good. The fact that the tales kept them contented only for a while suggests that the grief became uppermost in their minds and prevented them from giving attention to the tales.

But thoughts of Satyavan's boyish days came back to their memory, and grief once more laid hold upon them. "Oh, what hath befallen our son?" they cried. "Where is our virtuous daughter-in-law?"

Hearing their lamentation, a certain Brahman comforted them. "Because of the religious devotion, self-control, and goodness of his wife Savitri, Satyavan is most surely alive!" he said.

"I have been an earnest student of the Vedas," said another, "and have achieved some religious merit. I have lived a life of celibacy, and have observed the *Brahmacharya* mode of life.* I have made offerings to Agni (god of Fire) and have so conducted myself as to please those above me. With mind withdrawn into itself I have performed all the vows, and have often lived on air as my only nourishment. By the religious merit thus acquired I know all that happeneth to others. Ye may rest assured that Satyavan is alive."

Q. 90. How did he know that Satyavan was alive?

A. He knew by some kind of high inspiration, born of the life of study and religious devotion which he had led.

Then the pupil of this Brahman spoke. "The words uttered by my preceptor," he said, "are ever true. Satyavan most certainly liveth."

"The favourable marks borne by Savitri," declared another, "purporting that she will not be a widow, leave no doubt that Satyavan is alive."

"Because of the religious devotion, self-control, and virtuous behaviour of his wife Savitri, Satyavan of a surety liveth," said another.

And yet another spoke. "Thine eyesight is restored to thee, and Savitri departed, having performed her vow, still fasting. Therefore Satyavan is without doubt alive."

* The student's life of austere discipline.

"From all directions the birds and wild creatures of the woods lift up their voices through the quiet air; thou hast also regained thy sight, proving that thy service on earth is not yet ended. Hence there is no question of thy son's death." Thus spoke another.

Q. 91. What was the connection between Satyavan's safety and his father's recovery of his sight?

A. The Brahmans meant that so great a blessing as the recovery of his sight would not have been conferred on him if he had deserved so terrible a punishment as the untimely loss of his son.

And yet another uttered consoling words. "Thy son is blessed with all virtues; all hold him in love; the marks that he possesseth foretell for him length of life. Therefore Satyavan is certainly alive."

Q. 92. Does this mean that those who are good and beloved by those around them are more likely to enjoy long life?

A. Yes, it seems so, and it is probably true, as to lead a good and upright life is usually conducive to happiness of mind and body, and to be beloved of those around one makes one love life, and so such a one is likely to possess more vitality than those who are not blessed with so much love and happiness.

Reflecting on these comforting sayings Dyumatsena became somewhat calmed, and soon the arrival of Savitri and Satyavan at the hermitage set all anxiety at rest.

Then the Brahmans blessed the old King. "Thou hast found thy son," they said, "and thy sight hath been restored to thee. Thou hast our wishes for thy happiness, O great ruler. Thou hast been thrice blessed—by the recovery of thy son, by beholding thy daughter-in-law, and by the restoration of thy sight. All that we have predicted must surely happen, and thy good fortune shall swiftly increase."

Thereupon the ascetics kindled a fire and took their seats before the King. And the Queen, Satyavan, and Savitri having also taken their seats with gladdened hearts, the ascetics began to question the wanderers, asking Satyavan why he had not returned sooner, and why he had plunged them all in deep distress. And Satyavan told them how, as he was felling wood in the forest, his head reeled with pain and a deep sleep came upon him, the longest sleep he had ever known, of which he remembered nothing when he awoke. "I have hastened here to-night," he concluded, "instead of waiting for the day, lest you should be uneasy concerning me."

"Thou dost not know," asked a Brahman, "by what means thy father's sight hath unexpectedly been restored to him? Perhaps Savitri can explain. O Savitri, in glory thou resemblest the goddess whose name thou bearest! The reason of this must surely be known to thee. Do thou, then, tell us the truth. If it is permitted to us to know, reveal it unto us."

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"There is no mystery for me to hide," replied Savitri. "Hear the truth from me! The wise Rishi Narada foretold the time at which my husband should die. It was to-day, so being unable to endure absence from my lord, I accompanied him to the forest. When the deep sleep came upon him in the woods, Yama appeared and took him away with him. But I followed, uttering words in praise of the great god, for which he bestowed upon me five boons, two of which were that my father-in-law should recover his eyesight and his throne. To save my husband's life I performed that three days' fast. The god hath promised me that my husband shall have a long life and that many sons shall be born to him and me; to my father also shall be born many sons. So from my great unhappiness hath sprung a wonderful joy."

Q. 93. Was it Savitri's fast that saved her husband's life?

A. The fast helped her in her encounter with Yama, for her mind was clear and all her thought concentrated on her desire to save her husband's life by propitiating the god. If she had not fasted, it would not have been so easy for her to act with such clear perception of what was to be done and said.

Q. 94. Is joy a calm or a violent emotion?

A. Joy is frequently a violent emotion. It is often as upsetting as pain, and certainly is as keenly felt. But joy when extreme may be calm and silent. The emotion of joy is spontaneous and has its birth within oneself.

Q. 95. Are joy and pleasure positive emotions, or are sorrow and pain positive and joy and pleasure negative?

A. Joy and pleasure are positive emotions, not merely the absence of sorrow and pain. They are emotions which, through us, may be felt the world over. Pain is something which is as keenly felt as joy, but it is not something which we can transfer to others, as we can our joy. It is ours only. Others may sympathise with us, but they cannot share our pain. We may eliminate sorrow and pain through the power of the mind; through the mind we may constantly create our joy.

Q. 96. Were Savitri's troubles entirely through other people? (See Introduction, pp. 42, 43.)

A. Her troubles were due to her knowledge that at the end of a year she was to lose her husband. The fact that she knew this was really in the end the cause of her joy. Her trouble was caused in a way by herself, because she had been warned that at the end of the year she must lose her husband. This is an interesting example of how one's pain may be made one's joy.

Q. 97. Is it easier to suffer through other people than through one's own doing?

A. One feels one's pain less when one is conscious of having caused it oneself. Some people are unable to admit to themselves that any of their troubles are of their own making; they see them only as the result of the actions of others. These feel the pain more than those whose mental attitude allows them to acknowledge themselves in the wrong.

Q. 98. Which idea do you prefer, that troubles are a punishment for wrongdoing or simply the effect of a cause?

A. I am inclined to look upon troubles as being the result of error of judgment and thus the effect of a cause. To explain all trouble as a punishment for wrongdoing, one must believe in reincarnation. In either event, troubles should be welcomed, for under their burden we gain strength and character.

Q. 99. What is the difference in the psychological effect of the two ideas that troubles are (1) a punishment for wrongdoing, or (2) simply the effect of a cause?

A. The idea that troubles are a punishment for wrongdoing would no doubt have a more chastening influence than the idea that they are merely the effect of a cause, which would tend to foster a belief in fate.

Q. 100. Does the question of penalty come into the doctrine of Reincarnation?

A. Yes. Belief in Reincarnation makes one feel that all the troubles that come to one are the result of wrong done by oneself in this or in some past existence. This is a very good way to cause one to accept cheerfully all the trials of life; it would also inspire one with greater responsibility for one's acts.

"O virtuous lady," answered the sages, "thou who art endowed with goodness, who dost fulfil thy religious vows, and who art born of a famous race, thou hast retrieved the falling fortune of this renowned line of kings, which, weighed down by mischance, was suffering shipwreck in a sea of storm and gloom."

With these words of congratulation and reverent admiration the ascetics took their leave, and departed to their own abodes.

Q. 101. Savitri was self-sacrificing. Was her self-sacrifice necessary and beneficial to herself and others?

A. Yes, it was probably necessary to her happiness, and a part of her character. The good which was the result of her sacrifice was a satisfaction which she shared with all the family. Although it benefited them in many material ways in which she shared, it benefited her more in a spiritual way, which no doubt made itself felt by the others through her.

Q. 102. Does self-sacrifice involve the suppression of individuality?

A. Not necessarily, for individuality may be expressed in self-sacrifice. Christ's individuality and life of self-sacrifice have made themselves felt through nineteen centuries. The women who are most capable of sacrifice are usually those whose power is most felt. A man's power is more often expressed in other ways than in self-sacrifice.

Savitri's individuality was not repressed by her self-sacrifice, but her energy was steered into deep and quiet channels where its power was most effective.

Q. 103. What made Savitri's self-sacrifice comparatively easy?

A. Her sacrifice was easy because it was prompted by her love for her husband, and she sacrificed in order that the man she loved might be spared to her. She was not called upon to give up her own happiness for that of another.

At sunrise next morning the sages came again and could not find sufficient words to praise Savitri to Dyumatsena. As they were talking, a company of people arrived, bringing the news

that Dyumatsena's rival, the usurper of his realm, had died at the hands of his own chief adviser, that his troops had taken flight, and his subjects had sent to offer the throne to their former sovereign. The envoys had brought a great armed escort with chariots to convey him back, and urged him to come with them, since in spite of his blindness his people desired him for their ruler. But as the ambassadors looked upon Dyumatsena, they perceived that he had the power of vision as of yore, and that he was strong and vigorous of frame, and they gazed with eyes of wonder upon his face, and bent their heads before him.

So King Dyumatsena returned in gladness to his capital, accompanied by his troops, and followed by his Queen and Savitri borne in a costly litter decked with shimmering cloth of gold, likewise guarded by warriors. On their arrival the priests solemnly invested Dyumatsena with his royal dignity, and associated his son Satyavan with him in the government. And in the years that followed there were born to Satyavan and Savitri many sons whose faces never turned in fight and who increased the glory of their name. To her father and mother also were born many valiant sons.

Thus by her merits did the gentle Savitri rescue from the pit of misery and set upon the pinnacle of happiness herself, her parents, her husband and his race.

They who reverently give heed to this, her noble history, achieve content and prosperity in all things, and their paths are never crossed by misfortune.

Q. 104. Compare the qualities displayed by Satyavan and Savitri respectively, saying which you consider typically masculine and feminine.

A. Satyavan's qualities are not so much in evidence as Savitri's, but some of them are enumerated in the first part of the tale. They are said to be: power, wisdom, bravery, compassion, beauty, greatness of soul, generosity, self-control, quietness, truthfulness, religious feeling, fondness for his friends, tenderness, patience, honour, and unassuming disposition.

Savitri seems to have possessed these qualities also, and in addition she showed great resourcefulness, clear reason, tact, and complete unselfishness. Tact and unselfishness are more typical of woman than of man, as are also beauty, religious feeling, and tenderness. Man has on the whole a greater faculty for clear reasoning than woman. It is difficult to say whether the rest of the above-mentioned qualities are more typical of man than woman, for both sexes seem to possess them, though sometimes of a different kind. Patience, for instance, is as usual among women as among men, but man's patience differs from woman's patience. Self-control can scarcely be considered more characteristic of man than woman, though the circumstances differ which call it forth at its best in the two sexes. Satyavan was dutiful to his parents and so was Savitri. Savitri's evident love of her home and husband was essentially feminine.

Q. 105. Had Satyavan any feminine qualities and Savitri any masculine ones?

A. Yes, Satyavan had feminine qualities and Savitri had masculine ones. This is not unnatural. The higher type of man has some of his mother's feminine qualities plus some of his father's masculine ones.

Satyavan's tenderness and beauty were rather feminine than masculine. Savitri's strength of character was as much masculine as feminine. Her powers of argument may perhaps be set down as typically masculine rather than feminine.

Q. 106. Was Savitri emotional? If so, was her emotion well under control?

A. Savitri was unquestionably emotional, but the text shows that her emotion was at all times well under control. Had it not been so, some time during the year Satyavan would have known of the grief under which she was living, and her own anxiety would have preyed upon her health. (See Introduction, p. 35.)

Q. 107. Should emotion be suppressed or regulated?

A. Emotion should be regulated and not suppressed. The proper regulation of one's emotion gives one control and balance. Suppressed emotion might result in disaster, as a force can never be suppressed with impunity, whereas if properly directed and regulated, it can be made of great value to the owner, and will serve its purpose without disturbing the mental equilibrium. (See Introduction, p. 35.)

Q. 108. What is the result of regulating emotion?

A. One whose emotions are properly regulated usually possesses great self-control. The ability to regulate one's emotions properly means that others are unable to sway us unduly through them. It means that through our self-control we are able to control others, and in so doing win their confidence. He whose emotions are under closest control shows the greatest development in character; it is

he who will succeed best in what he undertakes. Having one's emotions under control means that others are unable to tell what is going on in one's mind, which at once gives one the advantage, especially in any contest of personality. (See Introduction, p. 35.)

Q. 109. Was Savitri an ideal woman?

A. Yes. She shows all through this tale the qualities which one most admires in woman: tenderness, sympathy, domesticity, intelligence, common sense, patience, industry, tact, and intuition.

Q. 110. Which had the stronger character, Savitri or Satyavan?

A. As most of the tale is written around the character of Savitri, her character appears the stronger, yet there is nothing to imply that Satyavan was lacking in force.

Q. 111. Is satisfactory companionship between husband and wife, or between any two human beings, to be attained only by conscious effort, or does the harmony come by accident?

A. Satisfactory companionship is due largely to a natural harmony. This will be the stronger bond between two beings. Yet conscious effort on the part of one may often smooth over the rough places. As a rule a woman naturally falls into harmony with a man. Her intuition is so strong that she usually meets a thought or a wish almost before it finds utterance. A woman cannot be happy in any surroundings where she is not conscious of pleasing.

Q. 112. Did Savitri try definitely and consciously to be in harmony with her husband?

A. I think Savitri did try definitely and consciously to be in harmony with her husband, and therefore made

doubly sure of being so. It meant much to him; it meant everything to her.

Q. 113. What capacities had Savitri?

A. Strength of character, capability, tact, sense, sympathy, tenderness, individuality.

Q. 114. What were Savitri's limitations?

A. The story does not reveal any circumstances which make her limitations manifest.

Q. 115. Is freedom essential to moral and mental development?

A. Yes, freedom is essential to moral and mental development, but there are many things that go by the name of freedom which are falsely so called, and there is no absolute criterion of freedom. (See Introduction, pp. 30, 48, 64, 65.)

Q. 116. What is freedom? (See pp. 30, 65.)

A. Freedom means scope to develop. It is gained by self-control and adaptation to environment.

Q. 117. Had Savitri freedom? (See p. 65.)

A. Yes, Savitri had freedom to exercise all her highest qualities to their fullest extent. In the secluded life of the hermitage she had opportunity to develop. Narrow physical surroundings did not narrow her mind, and in the end, as wife to the heir to the throne, her noble character had the wider sphere of influence which it merited.

Q. 118. Was Savitri's individuality cramped, and were her youth and beauty comparatively wasted in the forest?

A. Savitri had great opportunity to display her individuality. Her first step in this direction was when she refused to marry any other man, even after she was told that Satyavan could live but a year. The next step was

when she laid aside her costly garments and attired herself in those befitting her new position as wife of one living in the forest. Savitri's youth and beauty were of great value to those living with her in the forest. The fact that these people saw very few beings from the outer world must have made her beauty of greater worth and meaning to them. It must have meant a great deal to Savitri. It helped her in her struggle with Yama, though her intellect was her first asset there.

Q. 119. Which had the more stable mind, Satyavan or Savitri?

A. In this tale Savitri shows a remarkably stable mind. Her tenacity of purpose in saving her husband and building up the family fortunes brings this out. Satyavan is not given the same opportunity to express his character.

Q. 120. Has man or woman usually the more stable mind?

A. As a rule man has the more stable mind. His larger life in the world of thought and action is calculated to develop mental stability. A woman to fill her position well as wife and mother must be very versatile and quick to change from mood to mood and thought to thought.

NOTE

The story of *Savitri* is very popular among the upper classes of Hindu society. Children have to sit in respectful attitudes while they listen to it, and are taught to regard Savitri as one of the highest types of womanhood.

What are likely to be the peculiar psycho-

logical traits in women who from childhood are daily taught to look up to Savitri as a model?

Can you mention a female character in Western literature resembling Savitri?

(Q. 10). Before Savitri answered her father, did she go through self-analysis to find out what would constitute her happiness? If so, was that analysis conscious or subconscious? In such psycho-analysis would she meet with any resistance from her inner self, or would all go smoothly?

Could a character like that of Savitri be developed by psycho-analysis or mind training of any kind?* Or must it have been born in her, or, in other words, have depended on "involution"? (See Introduction, p. 62.)

(P. 207). In some communities "fasting" means only abstention from butcher's meat, but not from chicken, eggs, or fish; in other communities milk and fruit are allowed. But Savitri's fast was *nirjala upavasa*, a fast in which she took not even a drop of water. These different kinds of "fast" must produce different physiological results. Psychologically the prospect as well as the effect of a fast like that of Savitri could be judged by Western people only after undergoing it.

* On the scope of psycho-analysis, see *Psychology of the Unconscious*, by Dr. C. G. Jung, translated by Beatrice M. Hinkle, M.D., p. xlv. Moffat, Yard and Co., New York, 1916.

Was Savitri's mood after her prayer likely to be optimistic? Does the Western student think that the prayers of some religions are more optimistic than those of others? To the Hindu peace is of more value than daily bread. He prays for peace, not for himself alone, but for the whole world: "Dyoshanti, prithivo shanti" (Give peace to the world). He prays every morning: "May all be happy; may all be free from disease; may all be well-to-do; may no one be a dependent on another! Give the world peace!"* Compare the psychological effect of such a prayer with the effect of those offered by Christians.

(*Q.* 32). "If science and philosophy owe much to death, religion owes even more."† Can the student amplify this statement, showing how death has influenced the human mind in these branches of human thought?

(*Qs.* 34-43). These questions on the power of colour upon the human mind suggest the consideration of how far the mind while occupied with some absorbing problem can feel colour, beauty or ugliness, or be conscious of smells. Do these sensations produce their effect upon the preconscious mind when the conscious mind is otherwise engaged? Can the conscious mind

* *Hindupore,* by S. M. Mitra, p. 275. Luzac, London, 1909.

† See *A Study in the Psychology of Religion,* by R. S. Ellis, in *Journal of Religious Psychology,* December, 1915, p. 466. Worcester, Mass.

take in more than one sensation at a time? If the mind is conscious of colour, beauty or ugliness even for the smallest fraction of a moment, is it insensible to everything else for that brief space of time?

(Q. 38). Is there any fixed line where a colour ceases to act as a stimulant and becomes an irritant? The stages between depression, stimulation and irritation are merely variations in degree. The same red colour might act as an irritant to some people and merely as a pleasant stimulant to others; the same red colour might act differently upon the same person in different moods.

The Hindus in their drama, which reached its zenith before the theatres of England, France or Spain were in existence, studied the psychology of colour, and even changed the colour of the stage curtain according to the character of the emotions portrayed in each scene, with the idea of attuning the mind of the audience to the subject of the play. Moreover, the *dramatis personæ* wore robes of hues indicative of their disposition; even the colour of the paint upon their faces was supposed to reveal their temperament.

(P. 225). Savitri evidently convinced Yama by her powers of argument. The reader may consider the psychological difference between convincing a hearer and silencing him. Savitri also apparently inspired her divine listener with admiration and sympathy. Did his admiration

include sympathy? Could he have admired without sympathising? Was it his admiration for her argument that led him to sympathise with her? How did Savitri turn Yama from a hearer to a listener? What would have been the probable consequences if she had then turned him from a listener back to only a hearer? (See *Q.* 88.)

(*Qs.* 68, 71, 72). This is the attitude which the Hindu husband is taught by tradition to observe towards his wife.

"A household, though full of sons, grandsons, daughters-in-law, and servants, is deserted if there be no wife. A wife, not a house, makes a home. She is glad when I am glad, and grieved when I am grieved. In my absence she is sad, and if I am angry she is always pleasant in her speech. Devoted to her husband and trusting in him, she has ever acted for my pleasure and my good. Unchanging in her love, my dear wife is sweet of nature, and deeply adores me. The very root of a tree may seem homelike if one's wife bears one company. Without a wife, a palace is but a dreary waste. The wife is her lord's companion in all acts of virtue, profit and pleasure. When a husband departs for an unknown country, his wife is his trusted comrade. She is the best medicine in illness or in sorrow. No friend is like the wife. No comforter is superior to her. He who has not a virtuous and pleasant wife should betake himself to the forest, for

to men like him home and the jungle are as one."*

(Q. 73). It is easier to speak truth than falsehood because it is no strain upon the memory to tell the truth. A liar to be successful needs a first-class memory.

(Q. 75). How is one to decide what is truth and what falsehood? There may be arguments that tell on either side, and so between the sentiments of belief and disbelief there comes the "suspensive sentiment of doubt." † What kind of mind speedily judges a theory to be true or false, and what kind of mind is inclined to oscillate between these two sentiments?

(Q. 76). For some fundamentally different senses in which the term "truth" is employed, the student is referred to *The Truth Problem*, by R. B. Perry, of Harvard University.‡

(Q. 84). Assuredly patience varies according to environment. The present war may be cited as a great incident in international life which is teaching all nations taking part in it an amount of patience that they could not otherwise have learned to cultivate. The soldier who sits for days and nights crouching in the trenches, the

* *The Mahabharata, Santi Parva,* cxliv.

† *A Beginner's Psychology,* by E. B. Titchener, p. 297. Macmillan, New York, 1915.

‡ *The Journal of Philosophy, Psychology, and Scientific Methods,* September 14, 1916, p. 505. New York.

sailors who keep ceaseless vigil on the sea, the man who has been taken prisoner by the enemy, have to cultivate patience whether they like it or not, and cultivate it to an extent that would have been impossible for them in normal times. (See Introduction, p. 66.)

(*Q*. 95). Is it a psychological fact that pain is ours only and that we cannot transfer our pain to others as we can our joy? May not the sight of pain suffered by one dear to us cause us mental suffering just as readily as the joy of one we love can bring us pleasure? Did not Savitri suffer at beholding her husband's illness?

(*Q*. 96). According to the Hindu theory Savitri must in some past existence have done something for which she had to suffer during her first year of married life, but by the noble way in which she bore her misfortunes she probably expiated her fault and laid up stores of happiness for her future. The Hindu doctrine is that no one suffers through another, but only through his own sin. Arising out of this doctrine of cause and effect, can the student see how an effect, or result of a cause, may become a cause for producing another result in the course of human evolution? The science of economics may furnish an illustration. A finished article for one trade is a raw material for another; wood, for example, is a raw material to the wheel-maker, but wheels are raw material to the carriage-builder. So with human action,

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which is linked in an endless chain of cause and effect. (See Introduction, p. 42.)

(Q. 98). Does the student consider that individuals in normal physical and mental health welcome trouble, or is it a human instinct to steer clear of trouble? Which is better for mental and moral development, to devote one's energies to avoiding trouble or merely to bear stoically the troubles that come?

(Q. 99). If troubles are looked upon as the effect of a cause and not as a kind of vengeance upon sinners, the psychological effect will be different. There will not be the same sense of helplessness, bitterness, or hopelessness, for the person punished will feel that his trouble is only the logical sequence of his own faulty thought and action, and will believe that by doing better in future he will be able to avoid such trouble.

(Q. 100). The question of penalty for sin does not form an integral part of the Hindu doctrine of Reincarnation. No soul is obliged to mount higher in the scale of evolution; one may, if one is content to do so, keep at even the lowest level. It is the noble souls that strive until they have blotted out their misdeeds. (See pp. 5, 6, 40-43, 47, 90, 331.)

An interesting matter for study: the general difference between the psychology of nations that are taught to believe in Reincarnation and those that are taught to believe in Resurrection.

(*Qs.* 104, 105). Man does not hold a monopoly of any particular powers; neither are there any particular powers of which he is quite deprived. With reference to so-called typically masculine or feminine qualities, Professor Münsterberg may be quoted: "The psychologist certainly cannot point to any one mental function which is present in all men and absent in all women or *vice versa.* It cannot even be said that either sex possesses a characteristic trait in which some members of the other sex may not excel too."* (See pp. 96, 226, 498.)

"It must not be forgotten that in matters of sentiment the feminine mind is wonderfully equipped by Providence for throwing its energies unreservedly into the pursuit of a single object, with complete disregard for rebuffs."† This is well illustrated in Savitri's encounter with Yama. Which other women characters in this volume show this power, and to what degree?

(*Q.* 109*a.*) Compare: "The intuitive person is a person who has suffered."‡

The answers to the questions in the above text are by an American lady who has been twice married.

* *Business Psychology,* by Dr. H. Münsterberg, p. 241.

† *Voice for Women—without Votes,* by S. M. Mitra, with a Foreword by Lady Byron, p. 11. Billing, Guildford, 1914.

‡ *Creative Involution,* by Cora L. Williams, p. 189.

THE FOOLISH FISH

In the recesses of a wood there was a pleasant pond with sparkling waters through which there gleamed the silvery scales of thousands of the finny tribe. One might have thought the fish would have enjoyed a happy life in this secluded spot, where apparently only an occasional fisherman came to disturb their peace. But since pain ever follows pleasure and pleasure follows pain, the tiny darting denizens of the pool did not enjoy unbroken happiness. Their trouble took the shape of a voracious crane, whose hungry throat became the death-trap of hundreds of the little creatures. They feared him as the lamb dreads the lion, and soon they grew to recognise his footfall and fled like streaks of light from his approach, till finally they became so wary that with all his cunning he failed to capture the slippery morsels he loved.

One day he summoned fresh guile to his aid, and coming to the edge of the pool leaned over and whispered to them confidentially.

"I have seen a man arrive with a large net," he said, "which he spreads in the pond and catches

hundreds of fish without fail. You cannot escape him if you stay here. But I will be your friend. Only trust me, and I will take you away one by one in my beak and will carry you to a huge lake which I know, far removed from the haunts of fishermen, where you can live in peace without fear of the cruel net."

And the silly little fish, mad with terror, believed the reprobate and let him take them singly from the pond to transfer them to a place of safety.

Q. 1. What should the fish have considered before letting the crane come near them?

A. (A). The fish should have thought that the crane might eat them, because he always had eaten fish. They should have considered whether they could trust him.

(B). First the little fish should have looked round to see if the man with his net was anywhere about. Then they should have considered what their past experience of the crane had been, whether he had ever rendered them any service, or done anything except devour them. Next they should have asked themselves whether circumstances had altered, whether they had any reason to believe his taste for fish had left him, or what other reason there could possibly be to make him alter his conduct. Failing any favourable solution of these questions, they should have disbelieved him.

But the deceitful crane bore them away as far as a high rock near the lake he had described to them, and there he devoured his victims comfortably each in turn.

There was an inquisitive crab living in the

pond, who watched the crane's progress with the fish, and curiously asked him what he was doing. The wily bird told him the same tale about the fisherman which had deceived the fish.

"I beseech you, do me the same service," besought the crane in a paroxysm of terror.

"Willingly," answered the crane, thinking he was indeed in luck's way to have discovered another fine savoury meal.

Q. 2. Before carrying off the crab, what should the crane have considered?

A. (A). The crane should have considered whether the crab could bite him in the mouth, or in the tongue, or attack him anywhere else.

(B). Before carrying off the crab the crane should have considered whether the crab was not stronger or quicker-witted than himself. It is never safe to put yourself in the power of a strong and intelligent enemy who knows you intend to do him an injury if possible.

Snatching him up in his beak, he transported him with some difficulty to the stone. Before they landed the crab looked round and perceiving the bones of many fish lying scattered on the ledge of rock it flashed upon him that this was all that was left of those confiding creatures who had trusted to the crane's honesty. So without an instant's hesitation he decided that it was better to kill than to be devoured, and with one grip of his powerful claws he snapped the thin neck of the crane in two. Then he returned in slow triumph to the pool to tell the rest of the

fish that their enemy was dead, and they thanked their champion for his ready wisdom, rejoicing at their timely escape.

Q. 3. Was the crab really wiser than the fish?

A. (A). He was as foolish as the fish because he trusted the crane.

(B). No, the crab was not wiser than the fish. He was only physically stronger, and he had the benefit of seeing the fate that had befallen them.

Q. 4. In what did the crab excel the fish?

A. (A). He was stronger than they.

(B). The crab excelled the fish merely in physical strength. He was just as much afraid as they were, and just as willing to trust to the crane to carry him away in safety. He was quick-witted, but his quick wit availed him only because he was strong. However ready to act the little fish might have been when they arrived at the stone, they could have done nothing against the crane.

Q. 5. There are at least three morals to be drawn from this fable. What are they?

A. (A). The crab learned a lesson: not to believe everybody, and not to let a crane pick him up in his mouth. The fish learned the same lesson. The crane learned that some people can be fooled, but not everybody; that he was not so strong or clever as he thought.

(B). Three morals that may be drawn from this fable are: Beware of trusting an enemy; keep a cool head in an emergency; act quickly when the moment for action arrives.

NOTE

In the first paragraph of this fable we find the Hindu idea that neither pleasure nor pain are lasting, but that pain follows pleasure and pleasure follows pain in an infinite chain of cause and effect.

(*Qs.* 3, 4, 5). Presence of mind combined with physical strength saved the crab. His physical strength would have been useless without the power of quick decision. (See Introduction, pp. 67-69 and pp. 117, 140.)

The crane's foolishness lay in awakening the crab's suspicion by taking him to the same stone on which the bones of the victim lay. This tale, like most Hindu fables, shows the victory of clear thought and prompt decision.

Two Hindu rules regarding the placing of confidence in others may be given here: (1) Trust no one unless it is absolutely necessary, and (2) never trust any one who is interested in your destruction.

The answers to the questions in the above text are by a girl of ten and a lady graduate.

TWO FORTUNES

YASA VARMAN was a faithful adherent of the royal household in Kantaka Pura, but though the King was rich, liberal, and well satisfied with his retainer's merits, alas! he bestowed no presents upon him.

Q. 1. What reasons might the King have had for being ungenerous to Yasa Varman?

A. Lack of generosity towards his retainer might have been due to forgetfulness on the part of the King.

Or perhaps the King purposely refrained from bestowing gifts, in spite of being satisfied with Yasa Varman's merits, because of some unpleasing trait in the latter's character; for example, greed, or the obvious expectation of gifts undeserved, if not the actual asking for such.

Or it might have been to encourage Yasa Varman to work harder for his reward and to teach him not to expect much in return for little.

Q. 2. Is it usually advisable to bestow few marks of special favour in return for services rendered?

A. No general rule can be laid down as to this point, everything depending on the temperament of the individual.

Some people will plod steadily through their work, in spite of set-backs, regardless of difficulties, and more intent

on finishing it satisfactorily than on the reward for so doing. Upon such the bestowal of special favours will have little if any effect.

Other natures need encouragement to bring out the best in them and extra rewards are positive necessities to these, who are apt to give up trying as soon as any obstacle is encountered.

Between these two extreme types are the average men, whose energies receive a fillip from marks of favour.

But in any case too much kindness shown is apt to make men give way to indolence, with bad results to their minds, and, consequently, to their bodies.

One day when Yasa Varman was in sore straits for lack of means he was forced to beg from his master.

"Have you nothing, sire, to give your humble servant who is plunged in poverty?" he entreated.

"I should like to be generous to you," said the King, "but this great god"—and he pointed to the sun—"does not allow me to reward you as I could wish. What must I do?"

Yasa Varman was nonplussed for the moment, but went away to watch for a fresh opportunity to urge his claim. Soon an eclipse of the sun darkened the sky, and while the court was wrapped in gloom he saw his chance arrive.

Q. 3. Should the servant have asked for a boon from his master, or would it have been wiser to wait till the King saw fit to give?

A. In the usual course of events, to ask for a gratuity is calculated to prevent one from getting it, and so Yasa

Varman should have kept silence, had the King been a normal man.

But from the evidence we have as to his character the King had a peculiar sense of humour, for instead of being annoyed by his retainer's demand for reward, he was full of apologies for his lack of generosity, and upon a second petition actually laughed at it as a joke.

Such being the King's idiosyncrasy, Yasa Varman did right in asking; but even though he did right it may have been by accident, unless he knew his master's whims so thoroughly that he felt sure he would run no risk of dismissal for annoying him.

Q. 4. Describe the effect on your mind of a withdrawal of the sun's light as in an eclipse.

A. The first eclipse of the sun which I can remember as a child filled me with terror lest this might be the beginning of "the end of the world"—an event which always preyed on my mind in those days. Certainly my chief sensation on experience of the hitherto unknown and unexplained phenomenon was fear. But now, with a more understanding brain, such an occurrence produces a certain feeling of awe, an awe of I know not what, and of wonder at the vastness of the universe; as a consequence of this emotion, a feeling of the uselessness of this small Earth and everything it contains.

Perhaps these sensations might be summed up in the words "mental depression," in which there still lurks a little of the child's fear to which the adult's awe is akin.

Q. 5. Does the darkness caused by an eclipse impress one more than the regular coming on of night?

A. The regular coming of night produces a gradual darkness, whilst an eclipse of the sun shuts off light more suddenly, and the mind is naturally more impressed by a sudden than by a gradual change.

Again, surprise seizes the mind in an eclipse, even though one be prepared for its coming, for it is a rare event and the mind does not remember precisely the impression conveyed by former eclipses; but the withdrawal of the sun's light at evening occasions no surprise, for one has been accustomed to it from birth, and any everyday event calls up no comment or surprise. Yet the loss of light is as wonderful whether it be by sunset or eclipse! It is familiarity with the sun's setting that deadens curiosity and astonishment, leaving one unimpressed.

Q. 6. How might the eclipse have affected the King's mental attitude towards his servant?

A. Unless forewarned of its coming, he might have been infuriated against his servant by the sudden loss of light.

Or he might have feared to displease the gods and so have done anything asked of him.

Or fear, again, might have paralysed him, so that he could or would do nothing whatsoever.

Perhaps a feeling of his own littleness might have led him to humble himself before his servant.

The sudden darkness might have amused him, as his servant did, and induced him to give rewards to his followers.

Q. 7. How may the mind be affected by (*a*) unexpected light, and (*b*) unexpected darkness?

A. The effects produced on the mind by sudden light and sudden darkness may be largely the same, although operating in exactly opposite ways upon the eyes, which affect the mind.

Thus sudden darkness may produce anger, fear, or at the other extremity of the emotional scale, amusement and pleasure. These same sensations may be experienced in much the same way by one subjected to a sudden bright light, except that fear is not usually induced by light,

unless in extraordinary circumstances, as for instance by lightning or accidental fire, and in this latter case the fear is more probably due to heat than light.

In both cases the first effect on the mind is surprise, and from this the other emotions follow according to the individual's condition of mind and occupation at the time, and according to the condition of the eyes themselves. For where a weak-eyed person may be surprised, then pained, and ultimately angered by an unexpected light, a man with normally strong eyes will suffer no discomfort and will possibly be pleased; similarly the feeble-eyed may enjoy sudden darkness and the strong be irritated.

Making his way into the King's presence, he found him in the very act of distributing costly gifts with royal lavishness.

"Will you not remember me also, my lord," he said, "since the sun who does not allow you to reward me is just now helpless?"

This conceit so tickled the King's fancy that he laughed and gave him abundance of gold, jewels, robes and other valuables.

Q. 8. Why was it that the power of amusing others, which the servant evidently possessed, was more effective in gaining him the King's favour than his other most estimable qualities?

A. The power of amusing others will not always make its possessor welcome to the same degree and to the same person.

A joke perpetrated at the wrong time or in the wrong place may bring down wrath on the joker instead of arousing laughter; so much depends on the frame of mind of the subject at the moment.

In this instance the King was evidently in a condition to

be amused at a trifle, a state caused probably by the eclipse of the sun, which had pleased him and brought out his more sociable qualities, such as generosity and loss of hauteur towards his dependents; and if Yasa Varman's remark were accompanied by a droll look or gesture, as we may imagine it might be, the King would be still more tickled.

Men will, as a rule, yield to that which pleases them most, and pleasure is created by the sudden and unexpected rather than by the every-day occurrence. Estimable qualities, which in a servant include loyalty, honesty, and the careful execution of orders, are, no matter how generally pleasing, but ordinary and humdrum compared to the ability to create amusement or interest by a clever remark, whose essence is spontaneity.

Q. 9. How do witty or humorous sayings please us?

A. Most human beings may be presumed to be born with what is called a "sense of humour," but, unlike the other five senses, whether this increases or not depends largely on environment. A man brought up by dull, staid parents in uninteresting surroundings will not have this sense developed in the same degree and manner as one educated among more joyful people. In fact no two people will be always amused by exactly the same kind of jokes, because the brain is for ever changing, and with it the faculty of being amused. Thus what might have amused us as children will probably produce no effect on us as adults, and if so much change can occur in the individual, still greater will be the difference between two or more individuals.

As with regard to seeing, hearing, tasting, smelling and feeling there can be no proof that the impression conveyed to one person's brain by any of these senses is the same as that which the self-same cause excites in the brain of another, so it cannot be proved that two people derive the same sort of amusement from hearing the same joke.

Nor can a reason be given why a person should be amused by a humorous saying, any more than why one can see or smell or hear. In the case of the five chief senses we can say that their effect is produced by nerves connecting the brain with the external organs peculiar to the respective senses, yet this does not explain how the mass called "brain" is capable of receiving the impression. And even less is known of the working of the sense of humour, which is provided with no special external organ.

Thus it cannot be shown why or how we are amused, and we must be content with knowing merely that people are amused, as evidenced by laughter, itself an inexplicable and involuntary act.

Q. 10. Who makes more lasting friends, the man who can make people laugh, or he who, without wit or humour, has brilliant intellectual qualities?

A. A man without wit or humour is as incapable of making and keeping friends as one whose sole attraction is the power to make others laugh. Each may gather about him a circle of admirers—the latter, of fools, the former, of men intellectually inferior—ready to praise every utterance. But this argues a lack of brain power on the part of the worshippers, and there can be no lasting friendship between two whose brains work on different lines, for intimacy of ideas is an essential part of friendship.

A humorous man may be a charming companion for a time, but even laughter wearies if we have too much of it, and a wit pure and simple is soon forgotten once he is out of sight, since he leaves behind him little worth considering. On the other hand, one simply brilliant of intellect may, after his departure, leave much food for thought—probably too much, and the excess may prove dull and depressing, forcing the listener to the conclusion that he is mentally deficient.

An intellectual giant without humour and a humorist without any other desirable mental quality are fortunately rare. Should two people of either of these varieties meet, it is possible that they might form a friendship as strong and lasting as any between two normally constituted beings, but friendship between one of these extremes and an ordinary individual is impossible.

If two men be chosen, the one possessing brilliant intellect tempered with humour, the other having wit and humour diluted with a small quantity of intellect, more lasting friends will be found on the side of the former, since a high intellect points to deep thinking and feeling—a more solid foundation for friendship than gay spirits and humour, which are subject to change.

But the proceeds of this sudden freak of fortune could not last for ever, and when they were exhausted poor Yasa Varman was in the same penurious state as before.

Q. 11. Would you rather keep always at one level, even though that level were somewhat low, than be like the servant, first very poor, then suddenly rich, and then poor again?

A. The monotony of always doing the same things and never being able to afford the things one wants proves wearying and deadening to enjoyment of life, and so a longing for riches arises.

Change of circumstances for the better is almost a necessity to save most men from becoming machines, the few exceptions including those without ambition in any form whatever, and such philosophers as can remain content in surroundings which seem to the rest of the world undesirable.

Sudden wealth coming to one who has known poverty

must mean the beginning of a new life, with its long-dreamed of possibilities realised at last. Even though such content be short-lived, it means life instead of mere existence, and the memory of having once lived will help to brighten the dull second period of poverty, which one who had been poor could surmount more easily than one who had fallen from riches with no previous experience of beggary.

Again, hope of a second bout of wealth will be stronger, when joined with knowledge of what wealth means, than hope of an unknown condition could ever be, and much could be achieved by hope aided by a certain philosophy developed in the previous time of poverty.

But to keep always at the same level would be unbearable: a never-changing poverty would be hard, but riches at the same unalterable height would be worse, for work would probably not intervene to occupy the mind.

In spite of what most writers hold—that the poor are happier than the rich—I should prefer to try what riches are like with the chance of slipping back into pauperism.

The King gave him nothing, his wife died, and all courses seemed weary to him except to seek out the shrine of the goddess Durga who lived in the Vindhya hills.

"Unless I can gain my desire," he reflected, "of what profit is this body of mine which is more dead than alive? If the heavenly one will not grant my prayer, I will quit my life before her shrine."

So he lay down on a bed of *durba* grass in front of the temple, fasting there with his mind wholly fixed upon Durga, and so strenuous was the penance he achieved that she looked with

favour upon him and appeared to him in a dream.

"My son," she said, "I will bestow on thee either the boon of wealth or the boon of enjoyment. Choose between the two."

Q. 12. Can a man without the material good things of life still possess the power of enjoyment? (See Introduction, pp. 30, 31.)

A. Granted that the "material good things of life" is a comparative term and that what may be a necessity to an aristocrat may be a luxury to a navvy, everyone should be able to enjoy, provided he has money enough to purchase food, clothing, shelter, and with them has health, without which there can be no full enjoyment. But this is merely theory, for few, if any, can make much of life shorn of all its luxuries. Even a life abounding in what others consider pleasure proves not thoroughly enjoyable unless such pleasures can be paid for by the recipient: to be fêted by friends may give happiness, but it will be tinged with bitterness if one cannot repay them, except in the case of entirely selfish people, who, contrarily enough, seem usually to obtain the greatest pleasure from life.

Artists alone seem capable of drawing the full measure of happiness out of their lives, but even among them it is hard to say what is genuine enjoyment and what affectation.

Envy is such a common vice that it is safe to say that it is the exception to find a man happy, even in the possession of material blessings, since his neighbour's goods seem more desirable to him than his own: the few who are content being chiefly those lethargic ones who are satisfied with existing free from introspection.

"Is there great difference between the two

boons?" asked Yasa Varman. "I know not which to take."

"Go back to thine own country," came the reply of the goddess, "seek out two merchants there, Artha Varman and Bhoga Varman, see whose fortune thou considerest the better, and come and tell me. Thou shalt have which thou dost prefer."

Then Yasa Varman awoke from his heavy sleep, tasted food for the first time for many days, and sought his native city of Kantaka Pura.

Q. 13. Why did the goddess not bestow on Yasa Varman both wealth and the power of enjoyment?

A. Perhaps to test whether he had common sense. If he had had, he could have seen that with the power of enjoyment he would be independent of worldly wealth, since he would consider himself well off, however little he might possess, and be free from covetousness. He obviously had not this quality.

Possibly she had not the power to bestow two gifts on the same man, or may have wished to help him by making him use his own brain instead of depending on that of another.

Or she may have used him as a tool to demonstrate a theory which she probably held, *e.g.*, that mortals prefer wealth to enjoyment, or *vice versa*.

First he inquired for Artha Varman and found that he was a wealthy merchant who had gained his property by commerce. Upon making himself known, the merchant invited him to dine with him, when a bountiful feast was spread before him

and he ate abundantly of curry, *ghee* (clarified butter), and other dainties.

Q. 14. What makes us enjoy our food?

A. The enjoyment of food may be divided into two classes: healthy and unhealthy. The latter is seen in gluttony, a condition found among children and all too frequent among adults, and probably due to a disordered or mal-developed brain.

The healthy enjoyment of food may be caused by reasons purely physiological, or by physiological combined with psychological reasons. The never-ending destruction of tissue that goes on in the human body calls for replacement by fresh tissue, which can only be achieved by digesting food in obedience to Nature, which makes us hungry when we need this rebuilding. "Hunger is the best sauce" is a true adage, but many other sauces contribute to the enjoyment in addition to this feeling of exhaustion. A successful day's work, pleasant surroundings, good food tastefully served, cleanliness, and cheerful companions all help in the process.

But his host took only a small quantity of barley meal, with a little *ghee*, rice and curry.

"Sir," said Yasa Varman, marvelling at his moderation, "you eat very sparingly. Why is that?"

"Nay," answered the merchant, "I have had more to-day than usual in honour of my guest. As a rule I eat only a little barley meal and some *ghee*, since my digestion would suffer if I were not abstemious."

Q. 15. Do those who live on simple diet enjoy it as much as others do their more elaborate food?

A. This is entirely a question of individual taste.

Young people, as a rule, who are not troubled with digestive disorders and are healthily hungry, will eat anything, plain or elaborate, and enjoy it. Dyspeptics, on the other hand, may prefer rich dishes but can get no satisfaction from them owing to the disorders they create, and so have to put up with plainer foods which give no enjoyment.

A preference for either depends mostly on custom. Thus a stomach used to digesting plain food will find itself overtaxed if called upon suddenly to absorb a mass of rich food, and indigestion will probably ensue; while on the other hand one accustomed to luxurious eating will lose appetite if confronted by homely fare.

In either case, however much each one may enjoy his own style of food, a change of diet, brought about gradually so as not to put a sudden strain on the digestive organs, will be beneficial if only in sending one back to the original diet with a renewed capacity for enjoyment.

Perhaps it is a wise precaution of Nature that the hungrier a man is, the simpler the food he will enjoy, for even a rich liver could not well take an unwontedly large quantity of extravagantly prepared food unharmed, while the same amount of simpler food could be taken in safety.

In the evening rice and milk were placed before the guest, who enjoyed them to the full, but his host only drank a little milk, after which the two retired to rest for the night, Yasa Varman reflecting that Artha Varman's wealth was of small use to him, since he could not eat so much as a far poorer man.

Q. 16. Do you agree with Yasa Varman as to the great limitations of the power of wealth?

A. It must not be forgotten that Yasa Varman had had but one meal since his voluntary starvation and consequently upon his arrival at Artha Varman's house would probably be hungry. This would induce thoughts of food to the exclusion of all other matters, so much so that when at last he remembered for what purpose he was in the strange house—namely, to discover what wealth meant—he would judge wealth from the point of view of the stomach rather than from any more rational side.

Riches are of very little importance as far as eating is concerned, for regular meals twice a day are sufficient to satisfy the body and do not call for great wealth.

In fact the connection between wealth and food stops here, where the field for employment of money is only beginning, so that in my opinion Yasa Varman's idea of the limitations of wealth is extremely narrow-minded.

About midnight Yasa Varman had a bad dream. He thought he saw some strange-looking men enter the chamber brandishing clubs in their hands, go up to Artha Varman in his bed, and exclaim in anger: "Why have you eaten more *ghee* and curry and drunk more milk to-day than the quantity prescribed for you?" Then they pulled him out by the feet and beat him with clubs. At this point in the dream Yasa Varman woke up—to find that his host had been taken ill from the effects of his over-indulgence and had had to call his servants to his assistance!

"Of a truth the boon of wealth would be of little use to me," reflected Yasa Varman, "for if I should chance to have ill-health I should be incapable of enjoying it."

Q. 17. Was Yasa Varman too quick in judging from one case?

A. To a certain extent this argument of Yasa Varman is correct: one cannot enjoy anything when ill. But he forgot that a poor man can also be ill, and when this occurs the suffering of the poor cannot be so easily alleviated as that of the rich, who can afford comforts and better treatment denied to the poor.

Nor does it follow that only the rich must necessarily fall ill from over-eating, such a trouble being also likely to attack the poor.

It is a pessimistic view of life to think of illness as being the normal condition and good health with its opportunities for enjoyment of wealth as exceptional.

Had Yasa Varman taken time to think deeply before making his decision, he could not have so hastily dismissed riches as evil, for though he might not be able himself to find an example of a rich man capable of enjoying life to the full, yet he might have deliberated that such men must exist in large numbers, because did they not, greater wealth would not be the ambition of every living being—an ambition fostered by the sight of others richer than ourselves obtaining more from life by means of their greater plenty. (See Introduction, pp. 31, 32.)

Next morning he bade farewell to Artha Varman and went on to the other merchant Bhoga Varman, by whom he was also invited to dine. Here he saw no extravagant display of riches, though there was every comfort. In presence of his guest the merchant concluded a business transaction, and summoning a servant he sent the money thus gained to his wife, with a message that she was to expend it on provisions for the

dinner. But at this moment a friend came hurrying in to invite him to join his party where all the guests were ready awaiting him, and on hearing that Yasa Varman was the merchant's visitor the same hospitality was extended to him. Both accepted and made an excellent repast, returning home in the evening to consume more food and drink at Bhoga Varman's house.

Q. 18. Why is it that people grow friendly and genial over a good meal?

A. A good meal produces general comfort to the body by restoring exhausted energy, and when the body is refreshed and at ease the brain enjoys the same feelings of comfortable refreshment and is readier to take a pleasanter view of things than when tired. This is so even in solitude, and still more when one has a companion to talk with: and since the companion is being affected in the same way, geniality and good fellowship result.

For a meal to be "good" not only excellence in the food is required but a general feeling of luxury in its surroundings. It is doubtful whether good food partaken of in uncomfortable circumstances would produce such pleasing effects on the mind.

Perhaps, again, these two factors are not the only ones, at any rate in England, where a "good meal" as a rule includes alcohol, to which the larger share of such feelings of comradeship is more than probably due, but how alcohol brings about its effect is unknown to me.

As bedtime approached the generosity of the master of the house was not yet exhausted, and he ordered more drink from his servants in case he and his guest should be thirsty in the night.

When they told him that there was no more he was wrathful with them and went to bed grumbling.

Q. 19. What virtues did this merchant lack?

A. Self-control, in losing his temper over a trifle.

Common sense and a sense of justice, in grumbling at his servants over a matter beyond their control.

That night Yasa Varman had another strange dream in which he saw several men enter, followed by a few others. Those who came last carried sticks and fell upon the first arrivals. "You rogues!" they shouted, "what have you been doing that you have no drink for Bhoga Varman during the night?" Then they belaboured them with their cudgels and finally all hustled out of the room together.

Q. 20. Yasa Varman's dreams were evidently closely connected with the events of his daily life. Show from both dreams how his preconscious mind had apparently drawn a conclusion from what his conscious mind had perceived. (See Introduction, p. 3, *re* "preconscious" and "subconscious.")

A. His mind waking during the night after the first meal had become aware of the presence of actually living men beside his host, and after the surprise occasioned by their sudden appearance had reasoned successively, that they were there for a purpose, that the purpose was their master's illness, that the illness was due to his over-indulgence at the evening meal.

These arguments had soaked into his preconscious mind during the following day with the result that when he consciously went through a similar experience in much the

same environment as the evening before and then retired to sleep, his preconscious mind reproduced the same picture of what had actually occurred previously: his host eating more than he was accustomed, followed by illness and the entry of servants to his assistance—a reasoned deduction.

That these imaginary men in the second dream were servants would probably not occur to his preconscious self, but there might be a hazy connection between them and the real servants whom Bhoga Varman had abused, which would give rise to the final stage in his dream.

Yasa Varman awoke from his dream and spent the rest of the night meditating on the contrast between the lot of his two hosts. The one had abundant riches, but the power to enjoy only a very small part of them by reason of ill-health; the other had no store of wealth but a vast capacity for enjoyment, and his pleasures seemed to come to him unbidden, not as if bought with a price.

Q. **21.** Do you appreciate unexpected pleasures more than those which you have anticipated and prepared?

A. Prearranged pleasures seldom come up to expectations because long anticipation of an event takes away its novelty when it does occur, and novelty or suddenness is the essence of enjoyment: not that pleasure cannot be felt without either of these, but if these are absent, such enjoyment as may be experienced will be of a calmer variety, more nearly approaching a feeling of contentment than a thrilling of the emotions.

Human nature is such that it makes one, in looking forward to a pleasure, see everything in its rosiest light. Even if the expected event is not a pleasure, details that

may appear at first sight as likely to be unpleasant have a tendency to become softened with much anticipation. So when a pleasurable event actually takes place disappointment usually arises, if not over the whole, at least over some part of it, because it is rare for anything to happen as free from fault as has been anticipated. In the case of any concrete object that has long been considered perfect, the discovery of a flaw is apt to mar the whole in the observer's eyes; so if the smallest detail of a pleasure fails to be as perfect in realisation as in expectation, the whole pleasure may become tainted.

Q. 22. Explain the different effect upon the mind of expected and unexpected pleasures.

A. For the above reason, the happening of the expected rarely gives the full measure of pleasure anticipated, and even if it does, the resultant enjoyment is akin to the feeling of satisfaction caused by having achieved some object creditably, a turning of pleasure into a business requiring one's energies and attention to bring it about. Now pleasures are intended as a relaxation for the mind, and if the mind must concentrate on obtaining pleasure, it follows that that pleasure can do the mind little good and is but an apology for real pleasure.

On the other hand an unexpected pleasure throws the mind off whatever it is contemplating and fulfils its object in slackening the strain on the mind, and consequently on the body also, by calling upon a different set of cells in the brain, which at that moment are unoccupied and fresh and therefore more capable of vigorous action than the tired and over-used cells.

Next morning he took leave of the genial Bhoga Varman and sought the feet of Durga who dwelt in the Vindhya hills. There he

propitiated the goddess and craved from her the second boon, the power of enjoyment, which she promised to grant him. Then he returned home satisfied and ever afterwards remained in happy possession of that most fortunate gift, so that by the favour of the goddess pleasures came to him unbidden.

Q. 23. Yasa Varman evidently liked the second merchant better than the first. Can you imagine why?

A. While both merchants were generous and hospitable, each in his own way, Bhoga Varman probably appealed more to Yasa Varman in being less ostentatious and less formal in his reception of the stranger; it was treating him as a friend rather than as a formal guest to conclude a business transaction in his presence.

Artha Varman lacked courtesy in saying that he was over-eating in honour of his visitor, and on the whole proved himself a "fussy" host in contrast to Bhoga Varman.

Q. 24. What enjoyments could Yasa Varman have without wealth?

A. Without wealth, but possessing the other gift of the goddess Durga, Yasa Varman would be capable of enjoying anything and everything, provided he had health, and as this, too, was probably an important part of the gift which he chose, he would be able to see the best points in everything, even in being poor. So if he thought of his own affairs at all, he would consider himself the possessor of both the gifts of the goddess.

Q. 25. Yasa Varman was "satisfied." Was it his contentment which made his power of enjoyment, or did his power of enjoyment make his contentment?

A. Since Yasa Varman had no contentment until the

goddess had bestowed on him the power of enjoyment, it must have been the latter that made his contentment and not his contentment which made his power of enjoyment.

Q. 26. Can one be discontented and enjoy at the same time?

A. The conscious mind is capable of only one thought at a time, and so one cannot be discontented and enjoy consciously and simultaneously; yet the border line between conscious and preconscious thought is so fine that to all intents and purposes a person may enjoy one thing and at the same time be in a discontented frame of mind towards another. For example, one can be ill and so discontented with everything in general, and yet while in that frame of mind enjoy and appreciate flowers or fruit. In reality the mind is conscious of discomfort, and then of enjoyment with a preconscious realisation of discomfort, these alternating so quickly that it is impossible to fix which prevails at a given moment, the effect on the mind being that of simultaneous enjoyment and discontent.

NOTE

(*Qs.* 9, 10). Further points for consideration are the psychological value of the sense of humour; whether humour is a permanent possession, or if one can wholly lose one's sense of it; whether humour can be cultivated, and how far it is involuntary.

(*Q.* 11). In the earlier stages of the Hindu's soul evolution wealth enables him to do good deeds and thereby assists his spiritual progress. (See Introduction, pp. 31, 32.) Even the gambler

Nischaya Datta in *The Pilgrim of Love* (p. 154) made use of his winnings to earn merit for himself by deeds of charity and mercy, as great conquerors who, after pillaging, restore what they have taken, acquire popularity. But according to the teaching of Hindu philosophy, when the soul has progressed to a certain stage, a very long way on the evolutionary path, even such good acts are abandoned by the devotee as are no longer necessary to his salvation. To such a one the piece of gold and the clod of earth are as one, and the change from riches to poverty would make no impression upon the mind. (See pp. 429, 430.)

(Q. 14). A psychological aspect of the question of food should not be forgotten, *i.e.*, if the mind is violently disturbed one cannot benefit by what one eats.* In the case of a lamb suddenly confronted with a tiger it has been proved that intense fear completely stopped the process of digestion. Though the lamb was not killed or actively harmed by the tiger, the food in its stomach was found upon examination to be undigested. (See p. 148.)

With reference to the effect of psychology on the enjoyment of food, it is well known that worry may change a pleasant taste into an unpleasant one. (See Introduction, p. 30.) Grief, too, may prevent the palate from dis-

* *The Origin and Nature of the Emotions*, by G. W. Crile, M.D., pp. 57, 58.

tinguishing between the fundamental tastes of sweet, sour, salt and bitter. Mr. Harlow Gale thinks that we have acquired an hereditary pleasure feeling attached successively to certain tastes in food.*

(Q. 18). Do people grow friendly over a good meal because of the physiological fact that when the stomach is full of food a nervous current is created which for the time being may make even depressed persons cheerful?

(P. 284). Yasa Varman had evidently attained the stage of philosophy thus outlined by Vasistha: "Genuine want of desire for unavailable enjoyments and appreciation of those which are present distinguish a wise man." Does the student think that certain men have already reached the farthest point in philosophy and metaphysics which the human brain is capable of attaining in its evolutionary progress? (See Introduction, p. 62, on Involution.)

The answers to the questions in the above text are by a young Cambridge graduate.

* *Psychological Studies*, by Harlow Gale, No. 1, July, 1900, p. 139. Minneapolis, Minnesota.

THE GLOWWORM AND THE MONKEYS

A TROOP of monkeys roving through the forest felt cold at nightfall, and seeing a glowworm shining brightly in the dusk they mistook it for a fire.

"What luck!" they exclaimed. "We will put some dry sticks and leaves on it and soon we shall have a cheerful blaze."

So they piled up dead grass and twigs on top of the glowworm, one blew it to encourage it to burn, and the rest sat round in a circle spreading out their paws to catch the warmth.

Q. 1. Did they really feel warmer because they thought they were sitting round a fire?

A. (A). They might have hypnotised themselves into thinking they were really warmer.

(B). Yes, because mind acts upon matter, and in a case of this kind the thought that they were really sitting before a small fire would warm them.

(C). Yes, they thought it was a fire and so felt warm.

A bird in a tree saw the group squatting about the glowworm.

"You may save yourselves the trouble you are

taking," he chirped, "for that is not a fire, it is only a poor glowworm."

The monkey who was blowing the heap of dry sticks heard him, but went on puffing with all his might without result, till at last the bird, sorry to see such wasted labour, flew down to him.

"Be guided by me," he persuaded him, "and stop such silly coaxing of dead twigs that can never brighten into a blaze!"

Thereupon the monkey, in a rage, threw a stone at the bird and killed him.

Q. 2. What is the moral of this fable as far as the bird is concerned?

A. (A). That one should never interfere with fools in their folly!

(B). If you see that persons are obstinate and pay no attention when you try to give them good advice, leave them to themselves and don't force your advice on them. It is better never to meddle with another person's affairs, and not to give advice unless it is asked for.

(C). That you cannot always do good when you try.

Q. 3. The bird could not teach the monkeys. What would teach them?

A. (A). Only experience would teach them. If the monkey went on blowing for a very long time with no success, he would in the end give up blowing.

(B). Experience might teach them if they were wise enough to remember when the time came round again for similar action. A fool cannot be taught even by experience. (See p. 192.)

(C). Experience.

Q. 4. One monkey might have grown warmer apart from imagination. Which? Why?

A. (A). The one who was blowing the heap of dried sticks, because he was exerting himself.

(B). The monkey who was blowing, because he exerted himself continuously for some time, and that would aid his circulation.

(C). The one that was blowing, because he worked so hard.

Q. 5. Has human imagination a limit?

A. (A). Yes, there is a limit to imagination; for instance, one cannot imagine oneself dead.

(B). Human imagination guided by intelligence has a limit, but if not guided by intelligence it has no limit. A fool can imagine anything.

Q. 6. Can everyone learn provided sufficient pains are taken to teach?

A. (A). Everyone can learn most things provided sufficient pains are taken to teach them and provided they have been accustomed since youth to develop their memory.

But no training would make a person a good singer if he did not possess a good voice, and no training would make a really good musician of one who was born without musical instincts.

(B). Everyone could learn at any rate a little of anything if sufficient pains were taken to teach and if the instruction were begun while they were young enough. The Hindu believes that there is in each of us a certain capacity, the inheritance of the lives that we have lived, up to which it is possible for us to expand. In some subjects the limit may be very swiftly reached; in others it may take longer to attain. It represents the sum-total of our evolutionary progress. Frequently of course this limit is never even sighted, much less achieved, for

people often possess gifts which they allow to lie dormant either from disinclination or want of opportunity to develop them, or from sheer ignorance of the capacities which are hidden within them. (See Introduction, pp. 5, 6.)

Q. 7. Two kinds of wasted labour are described in this story. Which are they?

A. (A). The wasted labour of trying to teach a fool, and the wasted labour of trying to blow fire into dry sticks.

(B). The labour of the bird in trying to spare the useless labour of the monkey, and the monkey's labour in blowing a supposed fire which could never light.

Q. 8. Can you give instances of wasted labour that have come within your knowledge?

A. (A). Yes, I have heard of a man who spent thirty years of his life in going through several hundred volumes in the British Museum to find out the exact dimensions of Noah's ark, and whether the ark had a flat or a concave bottom. At the end of his career he gave a great sigh of relief at having at last solved the much vexed question in which the human race is so deeply interested! He was an American.

(B). Yes, a man who wastes years of his life in searching for a perfect wife, or a woman who wastes years in waiting for a perfect husband, are perhaps worse than the monkeys who breathed on the glowworm.

Q. 9. Has this story a moral that applies to human nature?

A. (A). Yes, very many people might take it personally. The general moral is, "Don't interfere, and mind your own business."

(B). Yes, there are many well-intentioned busybodies in the world and many fools who, in face of good advice,

waste their time and labour. The moral is, "Be careful to whom you give advice, for advioe is rarely welcome."

NOTE

Hindu fables and legends are among the oldest known to the Aryan race. La Fontaine's "Le Loup et le Chasseur" is only an adaptation of Vishnu Sarma's tale of the "Hunter and the Jackal." Another Hindu fable taken from the *Panchatantra* has been versified by La Fontaine from the prose of Bonaventure des Periers. According to Professor Macdonnell, the early Christian legend of Barlaam and Josaphat is borrowed from the Hindus.

(Q. 5). Can imagination create anything absolutely new? What are "constructive imagination, "creative imagination," and "reproductive imagination?"*

Is a glowworm likely to advance in the scale of evolution? Is the student of opinion that ants and bees, considering that they were as clever three thousand years ago as they are now, have reached the final stage of their evolution? (See Intro., p. 62, on Involution.)

The answers to the questions in the above text are by two ladies and a girl of ten. The little girl was given only the easier questions to answer.

* *The Psychology of the Common Branches,* by F. N. Freeman, Ph.D., pp. 139, 140.

DAMAYANTI

THE world of men and women who lived since Damayanti's distant day have read her pathetic story till her name has become a synonym for wifely love and loyalty. Hear, then, this tale of many centuries ago touching one who endured all things faithfully through years of pain and parting, till by the might of her devotion she found her happiness again in the arms of her husband.

Nala, King of the Nishadhas, was strolling alone one day in his palace gardens when on the silvery waters of a pool where he was wont to bathe he saw some marvellous swans with glistening plumage and shining golden wings. He caught one in his hands and as he held it the bird spoke. "Let me go free, O King," it said, "for I am come hither to do you service. In Vidarbha lives King Bhima's daughter, Damayanti, whose heart at hearing of your merits has been pierced by the flowery arrow of love, and I have hastened here to tell you, since none other has such power to charm as she. Spare me, O King, and I will speak to Damayanti, so that she will desire you, and you only, for her lord."

"O swan," answered Nala, who had been told much of the beauty and virtues of this Princess, "good fortune indeed is mine if I am chosen by so fair a maid."

So he set free the swan and it sailed away on its mission.

One day soon afterwards the beautiful Damayanti went down from her rooms in the palace to the banks of a large pond, and as she sported with her girl companions she saw a glistening white swan with golden wings come gliding by. She had watched it feeding on the sweet blue and white lotuses that grew around the edge of the pond, and when it swam within her reach she threw her robe over it as if to capture it in play.

But as she held it the imprisoned bird spoke to her in human language. "Princess," it begged, "set me free, for I can do you good service. There is a king named Nala whom the gods have made so fair a match for you that I will be a messenger of love between you to bring you both together!"

Wondering much at the strange happening the maiden released the bird, and from that moment her heart's dreams were turned continually towards the promise which the swan had made to her.

Q. 1. Is it possible to love a person one has not seen?

A. (A). I do not think one can love persons one has never seen; one may like what one has heard of them, but one

may be very disappointed when one meets them—in fact, one often is.

(B). I do not believe it is possible; one may be favourably disposed towards persons or may like what one hears of them, but if on seeing them they do not come up to one's preconceived ideas, one may be considerably disgusted.

(C). No, it is not possible to love a person one has not seen, but one may be deeply interested in someone of whom one has heard a flattering description.

(D). It would not be possible for me to love a person whom I had not seen. People have done so. To me a personality is something quite apart from beliefs and ideals.

Q. 2. Would one then be in love with a person or the personification of an idea?

A. (A). One who loves a person whom he has never seen may love certain qualities and may love the ideal they stand for, or may love what he believes the personality to be. This would not necessarily be the personification of an idea. A personality cannot, in my estimation, be represented by an idea; personality is too complex for that.

(B). One would then be in love with an ideal.

(C). I do not believe one can be in love with an unknown person.

(D). One would be in love with an idea.

Waking and sleeping, the swan's message haunted Damayanti's thoughts, and long days through she pondered restlessly how she might choose Nala as her husband. Then a means showed itself, and she asked her mother to induce King Bhima to hold for her the festival of the *swayamvara*, a ceremony at which out of many aspirants to her hand she could select the one she

wished to honour. To please his daughter, therefore, the King sent envoys to all the monarchs of the land, to bid them to the feast, that Damayanti might decide between them. And they, receiving the invitation, set out with haste for Vidarbha. Nala came also, driving swiftly in a mighty chariot, flushed with bright hopes and yearning for success.

But the gods in heaven were jealous of the happiness of these two mortals, and four of them, Indra, god of the Firmament, Agni, the Fire god, Yama, the god of Death, and Varuna, god of the Waters, seeing Nala on his way to the *swayamvara*, looking handsome as the god of Love himself, asked him if he would help them in a difficulty. When he had given his promise they explained that they wished him to take a message to Damayanti, begging her to choose one among them as her husband. In vain did Nala protest that he himself was going to the Princess on his own behalf: the gods held him to his word.

He therefore sought the presence of Damayanti and in a special audience made known his errand. "I am sent here to tell you, fairest Princess," he said, looking long and earnestly upon her sweet beauty, "that the gods Indra, Agni, Yama, and Varuna would have you make your choice of one among them as your husband."

Damayanti did obeisance to the power of the deities. "O King," she answered passionately, "that I cannot do, for my love and all I have are

yours. The words of the swan telling me of you have never left my memory. For you have I brought the Kings and Princes hither to my *swayamvara*. If you reject me who worship you, I will not shrink from self-destruction."

"With the very gods as your suitors, will you prefer a mortal?" asked Nala. "Will you not choose one of those great ones by whom the worlds were made? Men perish who anger the deities. Deliver me from their wrath, most beauteous lady, and take one from among them as your lord."

The tears flowed down Damayanti's cheeks. "Paying all homage to the kings of heaven," she replied, "I choose you as my husband. There is a way by which, if you desire, we may act in perfect honour towards them. Come with them to my *swayamvara*, and I in the presence of the whole assembly will select you as my lord."

The young King, overjoyed at his good fortune, gladly accepted this suggestion, and returning reported to the deities that Damayanti would make her choice in public at her *swayamvara*.

Then the gods straightway laid a scheme to deceive the Princess. When the mighty crowd had assembled for the *swayamvara* and the King's son, her brother, had proclaimed in turn the names and titles of the monarchs, the maiden remained unmoved until he reached that one whom in her secret heart she had already chosen. But what perplexity was hers when instead of one Nala she

saw no less than five forms so similar that no one could have distinguished them without some higher aid than mortal! Yet the truth dawned upon her, and she turned her face towards the sun, thinking the while of Nala.

"O ye gods," she prayed, "ye that are the keepers of the world, since I have never cherished in my soul a thought of one save Nala, assume your true forms. For how can I be wife to anyone but him?"

At this the four, who had taken the guise of the young King that the Princess might be confused between them, granted her request, and immediately the difference between the mortal and immortal became apparent to her. For on the faces of the gods no moisture lingered; their steady gaze looked forth from unblinking eyes; their garlands were unfaded; no dust marred their apparel; and they seemed to move without touching the ground. But Nala stood with well-marked shadow, with feet firmly planted on the earth, with fading flowers and eyelids that blinked, his form bearing traces of the dust of the journey, his face damp with the heat and toil of the way. So Damayanti saw that the fifth and last was her king-elect, and throwing a sweet-scented garland over his head she proclaimed her choice to all the land. Her eyes, dark as the deepest shades of night, dwelt satisfied upon his face. A shower of fragrant blossoms fell from the skies upon the happy pair, and King Bhima

forthwith gave command to perform the marriage rite. After its celebration the four gods and the rejected suitors returned to their several destinations, the latter bearing many gifts in token of Bhima's favour.

Q. 3. In Damayanti's case love gave her keener powers of perception. Would it act similarly with a weaker character, or was it because she was stronger than most?

A. (A). Yes, it would act similarly with a weaker character, though I cannot see that Damayanti was stronger than most people.

(B). Any strong emotion increases the power of perception, and the power of perception is dependent on the brain structure and function and the life experience of the individual in question, also on the circulation in the brain at the time of trial, and it is by improving this that emotion increases the powers of perception.

(C). Most women who are deeply in love have very strong intuition, even those of a weak character, but a strong character like Damayanti's might almost have second sight under such circumstances.

(D). The powers of perception are psychic, and not necessarily a part of a strong character. The woman possessed of the keenest powers is the one capable of the greatest love. The weaker character might not be able to make as good use of the powers of observation as the stronger one. Possibly the character with the greatest poise and balance and with psychic powers as well would prove the character of greatest strength. Strength of character must be valued according to how it is used; if latent it seems of little value, except as something that one has in reserve to develop.

Q. 4. As regards powers of perception, would love act differently in a man?

A. (A). Men seldom love as deeply or as unselfishly as women, and have not their keen power of perception.

(B). The powers of perception might be as highly developed in a man as in a woman, but they seldom are. A man whose perceptions were as keen as a woman's would rarely make any mistake in his love for a woman, nor would he be readily deceived by one.

(C). Love would act differently in a man as regards powers of perception, for taken as a general rule a man's love is not as constant as a woman's, therefore his powers of perception in that line would not be so great.

(D). Yes, for love is often a more powerful factor in the life of a woman than in that of a man.

But on their way back Indra with the three other gods met Koli and Dwapara, the spirits of gaming, belated suitors who were also wending their way to the *swayamvara* desiring Damayanti.

"You are late in your quest," mocked Indra, "since the marriage has been already solemnised and Damayanti has wedded King Nala."

Then these evil spirits, filled with envious wrath, laid a dark plot to dethrone King Nala and separate the lovers, and after taking this wicked vow they parted to watch their opportunity.

Time for the royal pair sped by on winged feet, and such happiness was theirs as has rarely thrown its radiance round mortal lives.

Q. 5. Was this the happiest time of their lives?

A. (A). No, I do not think so, though writers of fiction always try to make one believe so.

(B). "All happy below, all bright above,
There's nothing on earth like making love,
Save making of hay in fine weather."

(C). Yes, for it was the happiness of those who had never known sorrow. When happiness is tinged with sorrow, it is contentment and happiness united, not unadulterated happiness.

(D). It was one of the happiest times of their lives, but not the fullest happiness that life had in store for them.

Q. 6. Which made Damayanti happier, to love or to inspire love?

A. (A). Her happiness was in loving her husband. Were one loved fully, it seems as if the inspiration to love would be sure to follow. It is impossible to me to conceive of loving without being loved in return, although I can imagine one might be loved without loving in return. The quality of love counts for so much!

(B). At this stage of her history her happiness lay in inspiring love.

(C). To love. Her love of her husband filled her heart to the exclusion of all else. Does not the story tell us that she loved him even before she had seen him? How much stronger then would be her feeling when she really knew him?

(D). To inspire love. A woman is not happy unless she can inspire love.

Q. 7. Which was of greater benefit to her character, to love or to inspire love?

A. (A). To love, for true love is unselfish.

(B). To love. Love seeketh not its own.

(C). To love was of greater benefit to her character. But "al' love is sweet, given or returned."

(D). Loving would be of greater benefit to her character. Although being loved in return does much for one's

character, it is bound to take a secondary place. That which emanates from within is of more value to one than any extraneous influence.

Q. 8. As regards the benefit and the happiness to be derived from loving or inspiring love, was it the same with Nala as with Damayanti?

A. (A). No. Men take no pleasure in inspiring love if they do not love. But the benefit which men and women derive from loving is similar.

(B). Yes, it was, and for the same reason. Perhaps a woman's love for a man has more effect upon a man's character than a man's love has upon a woman's. Until a man has learned some appreciation of tenderness his whole character is not formed. A woman has that knowledge of tenderness; her character completes itself in expression of it.

(C). Nala, being a man, would probably desire to be loved in return even more than Damayanti. Man's love is not so unselfish as woman's.

(D). Yes, it was the same with Nala. To love was of greater benefit to his character than to inspire love, but to inspire love made him happier than to love.

Q. 9. Does man's ideal of happiness change as he becomes happier?

A. (A). Yes, he becomes more exacting.

(B). Yes, the more he has the more he wants.

(C). Yes. No one's ideals remain stationary. The mind is never empty; it changes continually with its changing environment, so naturally its highest hopes and desires change too.

(D). A man's ideal of happiness is to complete himself through the realisation of his power of loving and of doing: his happiness lies in achievement by the full use of his

powers. An ideal of happiness is a goal ever before one, one that is kept always there, so that it can never be attained. Man's sphere of happiness must be always broadening, else growth has ceased.

Q. 10. In what ideals of happiness do man and woman change respectively and at what stages of life?

A. (A). Ideals change with every new experience of life. They change first in marriage. A woman's change again in motherhood. It is very difficult to define any stated periods of change. Character-development would bring about a change in ideals of happiness as in all ideals.

(B). In childhood, youth, manhood and womanhood, and in old age. St. Paul well describes it when he says: "When I was a child I spake as a child," etc. As man and woman pass from childhood their life becomes more highly specialised, and is no longer the simple thing it used to be; their ideals of happiness keep pace with this change. The boy's ideals are simple; the young man's more complex; the mature man's more complex still; then as old age comes on, ideals tend to become simpler again. Woman's ideal of happiness is, as a rule, simpler than man's, and even more easily than man does she learn to expect less of life as she grows older.

(c). "A boy's will is the wind's will,
And the thoughts of youth are long long thoughts."

A man has made up his mind what he wants and he works for it. He is fortunate if he attains the half of what he wants. The old man has seen the follies of life and the rottenness of all earthly ideals; he reaches out beyond time to the things eternal. A woman goes through similar stages, but love and present life fill her mind more completely in both girlhood and womanhood, and even in

the final stage of life their influence may be sufficient to shut out any deep thought about the future.

(D). Men generally grow to expect more devotion from women, and women learn to expect less devotion from men as they grow older.

Yet all the while unknown to them a shadow lay across their sunlit path and their foes were lurking in wait for them to trap them if they chanced to stumble. For many moons no occasion was found against them, till one night twelve years after his marriage Nala retired to rest after performing his evening devotions without the customary ablutions. Then Koli, that evil spirit who had been ever on the alert, entered into him and from the selfsame hour he forsook his noble way of living, and the passion of gaming seized him till the courtiers whispered among themselves with bated breath of the great change that had been wrought in the King, in whom they no longer recognised their honoured ruler.

Q. 11. Does some barrier always intervene to prevent man from becoming quite happy in this world?

A. (A). Very often it seems so, but happiness is in oneself, and is not gained by success, as is often very erroneously thought.

(B). One is not allowed to remain happy all the time. Were one to be always happy, one's character would not be tried and strengthened. There is much in life that one would miss. Man comes into the world with an instinctive desire to know, to know life, to live. To

live he must face all things and from each find something to mould his character. Man's happiness often emanates from what he believes to be his misfortunes.

(c). No one is quite happy in this world; there is always the fear of what the future may bring forth, which takes away complete happiness.

(D). Happiness is not the supreme object of life, and therefore when barriers intervene they are of no great importance, nor would I attribute to the origin of these barriers anything that can be called inevitableness. Carlyle said, "Man can do without happiness and in place thereof find blessedness."

Q. 12. Could you put into psychological language the phenomenon which in this tale is described by saying that the evil spirit Koli entered into Nala?

A. (A). It might be called a case of alternating personalities, in which it is supposed that the mind is in some way divided into parts, one part acting independently of the other and even struggling with the other for the control of the person's action. In Nala's case the evil tendencies now had gained the upper hand.

(B). After twelve years of selfishness and self-indulgent luxury, Nala became diseased, and having a defective circulation in his brain, he lost his mental balance and was no longer accountable for his actions. Things that he previously loved and valued became of less value or were even hateful to him; thus he ceased to care for his children, and though he refused to stake his wife, he was not indisposed to leave her without protection.

(c). It means that his character was not one that could stand up unharmed under the influence of great happiness. It takes a stronger character to remain unharmed under the influence of happiness than under the influence of misfortune. Where his character was weakest it gave way. Once the flood-gates were open the full realisation of his

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weakness was brought into play. His character did not have the balanced force to combat the weakness.

(D). His carelessness in not performing his customary ablutions showed that he was in a negative condition ready to receive evil suggestions, but his character must have been very weak to have accepted the evil so soon.

But worse followed, for Koli and Dwapara, the evil spirits of gaming, took possession of Pushkara, the King's brother, and befooling his brain set him to entice Nala to play. At length the King consented, and the two brothers began to gamble. Fortune ran consistently against the King, who little by little, driven wild with the gaming mania, staked everything—horses, elephants, villages, palaces, army, wealth, and finally his whole kingdom.

Q. 13. What natures are most easily tempted by games of chance? (See pp. 154, 155.)

A. (A). Those who have been born with a silver spoon in their mouth, and have never had occasion to work for their wealth.

(B). Weak and unstable natures, those which have not enough of the serious to interest and hold them.

(C). Excitable natures, those that are not mean.

(D). Greedy, idle, and selfish natures, conditions which are often results of disease.

Q. 14. Had Nala before he began to gamble displayed any traits of character which would lead one to suppose that he had the gaming mania?

A. (A). I think not, as the story is given. He was willing to lose his happiness to please the gods, but no

alternative occurring to him, he followed the advice of Damayanti. This in my mind would not be any proof of his having the gaming mania.

(B). I cannot see that he had, except in believing the swan and sending it to Damayanti, a princess of whom he had only heard and who could not be sure to accept him. But this quick decision was not so strange in Hindu India, where the bride and bridegroom do not set eyes on each other before their marriage.

(C). He was evidently greedy and wished to have the best wife in India, and wanted to get in front of other men in the quest for a wife.

(D). Not any that would lead one to suppose so, unless it was wishing to marry a princess he had never seen, but Damayanti also was guilty of a similar wish!

No entreaties could stop his fierce infatuation. The leading citizens and the King's chief ministers came in a body to the palace to induce him to cease to play. Damayanti herself, distressed beyond measure, brought him the message that his people and advisers were waiting and begged that he would see them, but he did not even stop to answer his anxious Queen. Twice he refused to meet his counsellors and citizens, or rather paid no regard when his wife informed him of their coming. At length perceiving that Nala had little more to stake, Damayanti sent for Varshneya, the charioteer, and explained to him that the more the King lost the greater seemed his eagerness to play, that she did not believe it to be Nala's fault, as absorbed in the game he paid no heed to her words, that she feared some evil

would happen to him, and hence she begged Varshneya to take her little son and daughter and convey them in safety to her parents at Vidarbha. Varshneya therefore did as she desired.

Q. 15. Was Damayanti right and was Nala not to blame?

A. (A). If he went out of his mind, he was not exactly to blame, as he may not have known what to do to prevent it.

(B). If he was diseased, he was not responsible for his actions, but he was to blame in that his evil mode of life led him into disease.

(C). No, her love made her blind to his faults. He was certainly to blame and could, had he chosen, have stopped giving way to temptation.

(D). Nala was to blame. One must feel responsibility for every act and word and thought, even though the thought be unexpressed. Otherwise one's life will be a drifting with every passing current.

Q. 16. Was the sending away of her children into safety the prompting of feminine instinct or of human reason?

A. (A). It was the mother's instinct to protect her young which prompted Damayanti, yet human reason would have possibly done the same had the instinct failed her. Probably the deed was carried out by human reason, prompted by instinct.

(B). It was both, and seemingly a wise thing to do under the circumstances.

(C). It was both. Is there any hard-and-fast line to be drawn where instinct ends and reason begins? In Damayanti's case one could not say where instinct gave place to reason, for they melted imperceptibly into each other. (See Intro., p. 16, *re* conscious and preconscious thought.)

(D). It was an old tribal habit for the men to preserve the women and the women to preserve their children from wild beasts and other tribes. Thus far the action of Damayanti might be called instinct, but it was also the action of human reason in that she saw that her children were of such great value that they were quite likely to be staked and lost.

On and on had gone the terrible game of dice for many months when Pushkara with brazen boldness offered a suggestion. "There is nothing left of yours to risk now except Damayanti," he said. "Stake her for the last throw."

But Nala had some sense of shame still remaining, and he refused to stake his wife. Then his merciless opponent bade him depart from the kingdom which was no longer his, and made it known through the city that anyone who sheltered Nala would suffer death.

Q. 17. Was the change from Nala's noble nature to his passion for gaming and neglect of his wife a case of alternating personalities?

A. (A). When we refuse to listen to the prompting of the still small voice within, which always tells us the right thing to do, we are all of us liable to evil, in whatever shape or form it may seem most tempting to us.

(B). I do not consider that Nala showed a noble nature at all, and a mad person has always two personalities.

(C). Nala's case was one of mental alienation. A nature which could thus be led into self-indulgent luxury and disease was not noble.

(D). It may well have been a case of alternating personalities. It is a very comforting idea. It is always easier

to feel that two natures are at war within one than it is to think that one is unable to control one's act or that one has lost all desire to do so.

Q. 18. Do you ever feel any similar change of personality—of course in a very much smaller degree?

A. (A). I do not think I ever have.

(B). I have felt something of the kind when under an anæsthetic. In one personality I knew I was being operated upon and felt no pain; in the other personality I felt all the pain but was unable to move.

(C). I feel that certain characteristics change their relative places and change in relative importance. I seldom feel in any way at war with myself. I feel that in all I do I have the power of putting my whole being, my whole personality, into action. In passive moments I know myself less perhaps, and at such times I feel that the changes I speak of take place.

(D). Yes, certainly, and it always comes when one is not calm and master of oneself. Sometimes it comes when one does not want to do the right thing because the evil seems so much pleasanter. Whether it is the result of education or environment is a question I cannot answer, but I am quite sure it is cowardly and a false premise to blame "fate" or other people for it.

So the exiled King and Queen, laying aside their rich robes and ornaments, and clad each in the simplest garment, bade farewell to wealth and honour and pleasure, and set out together from their capital. For three days they lingered near the city, living on water only, but soon beset by famine, they penetrated deep into the forest in search of wild fruits and plants. Followed by Damayanti, Nala wandered through

the woods, where the tall tree trunks stretched in never-ending vistas before them as if leagued to hinder their advance. Hunger sapped their strength, brambles in the thicket tore their garments, the coarse *durba* grass pricked Damayanti's tender feet till blood dropped from the wounds, staining the path. One day they reached a river bank, and seeing two birds of golden hue come sailing close to the edge, the King threw his garment over their heads to try to capture them for food, for he was faint with want and desperate from fatigue. But the birds would not be taken, and raising their wings, flew off across the river with Nala's garment. And a bodiless voice seemed to say to Nala, "We are the two spirits of gambling who deceived you, and now we have robbed you even of your clothing."

At these words the King felt the utter weariness of hopeless despondency steal over him, and sitting down by Damayanti's side he pointed out to her in which direction her father's kingdom, the land of the Vidarbhas, lay.

Q. 19. Are women sometimes braver than men? Was Damayanti less dejected now than Nala? If so, why?

A. (A). Yes, women are braver than men in misfortune because it has always been their mission to comfort and console men in misfortune. It is the habit of centuries, the result of heredity.

(B). Yes. Damayanti knew her children to be in safety, she knew that Nala had in him the necessary strength to

combat the evil in him, and hoped that she might help him in finding his way out of his difficulty. She knew her love could do much for him, and realised that in his present condition he did not value that, yet she did not blame him, but pitied him because he was not himself. Nala was more dejected because he felt that he was dragging his wife into the misery he had wrought, and he was at war with himself. He blamed himself and suffered more because he knew that the wrong was of his own making. When one suffers through the wrong of another it is always easier to bear.

(c). Yes, because she had her wits more about her, and because it is instinctive in women when they see those they love in trouble to pull themselves together and try to help them.

(d). If Nala was diseased, his dejection was part of his disease. Damayanti was not diseased and still in her right mind.

Many times he described to her the different routes that led from the forest, till Damayanti, suspecting that he meant to abandon her in the desolate wood, at length broke her terrified silence.

"O King," she sobbed, "when I think of what is in your mind my heart fails me and I droop with fear. How can I leave you in the lonely forest, robbed of your kingdom and your wealth, without clothing and spent with want and toil? When in the depths of these woods, weary and faint with hunger, you recall your past happiness, I would comfort you in your dejection. In all trouble there is no medicine like the wife. This is truth, O Nala, that I tell you."

Q. 20. Has a woman this knowledge by instinct?

A. (A). Yes, the wife's desire to comfort her husband in trouble is instinctive, and no doubt so is the knowledge that her comfort and presence will be a solace to him. It is the crystallised result of many centuries' experience.

(B). I cannot say I agree with this saying, "In all trouble there is no medicine like the wife," and should regard it in Damayanti's case as more a question of folk-lore than of instinct.

(C). Yes, she has this knowledge by instinct, based on her experience down all the ages.

(D). Yes, and because she uses it she has come to be regarded as a power. One hears a great deal about woman's power over man. It began with the fable of Adam and Eve in Paradise, and has never been dropped since. Man would come in for notoriety in the same way if by instinct he realised the fact of woman's need of man.

Q. 21. Was it love or pity that Damayanti felt for Nala in his adversity?

A. (A). She pitied Nala and in loving him suffered more, but pity in her heart was uppermost.

(B). Love, which in a good woman increases as the man she loves is more in need of it.

(C). She felt pity and love for him, and also fear for herself at being left alone.

(D). It appears to have been chiefly pity, but no doubt love prompted the wish to be near him and comfort him.

Q. 22. Does the memory of happier days make present sorrow harder to bear?

A. (A). Thinking of happier times consoles some people for their present misfortune, because it makes them remember that fate has not always been unkind.

(B). No, it is always a great pleasure to look back on happier days.

(c). In this case it probably did make present sorrow harder to bear, though I should deny that it generally does so.

(d). No, the memory of happier days should have a very strengthening and sustaining influence. The fact of having once been happy should not in any way increase present unhappiness.

Q. 23. Would not Damayanti have been too unhappy herself to comfort Nala ?

A. (a). No. Because she was not so selfish as Nala she would be able to comfort him.

(b). No. She was not diseased as he was, and could therefore minister to him.

(c). Some characters might have been so upset that they would have proved a curse to Nala in his trouble, but Damayanti's grief was mostly because of her husband's misery. Had he been happy and contented in the wilderness, with no remorse to sadden him, she too would have been happy. Her one thought was to comfort him.

(d). No. Being unhappy herself made her all the more capable of comforting her husband. Had she not felt what he felt she could not have been so sympathetic.

Q. 24. Do you agree with the view that man is happy when he has something definite to make him so, whereas woman is happy if there is nothing definite to make her unhappy ?

A. (a). Yes, but this is the old-fashioned type. These types are beginning to change nowadays.

(b). The happiness of man and woman varies according to their characters. With the highest type of character, in both cases the happiness should come from within, and one may be happy in the face of calamity. Women as a rule are probably more easily pleased than men, not that they have more within them than men, but that their

natures demand less, expect less, are lived within a smaller compass.

(c). All of us, both men and women, are happy when we have something definite to make us happy.

(d). No, I do not agree with this. Those are always happiest who are employed and who have to think much of others, but little of themselves. The duties of women in child-bearing and nursing furnish them with just such unselfish employment; man has nothing of this kind to fall back on and may consequently be very selfish and self-centred.

"O slender-waisted Damayanti," replied her husband, "it is as you declare. To one in sorrow there is no friend, no medicine like the wife. But I will not desert you. Why, timid one, do you fear it?"

Q. 25. Was it wrong of Nala to deceive her like this when he meant to leave her?

A. (a). Yes, it was very wrong. It is really always wrong to deceive.

(b). To deceive is always wrong, and anyhow he was only partially successful in the attempt to deceive her.

(c). It is always a mistake to deceive, but he may have felt it was the kindest way to leave her. Also he probably felt he had not the courage to leave her when she was pleading with him to stay with her.

(d). Yes, it was wrong to deceive her, but worse to desert her. Nala's character shows itself to be much weaker and less heroic than Damayanti's.

"Because you showed me the direction of the land of the Vidarbhas," she answered. "I know," she continued sadly, "that you would not

willingly abandon me, but your mind is distraught and so you might leave me. Come with me and let us both go to my kinsmen; they will treat us with courtesy and honour and you will live safely and happily with me there."

"It was there that I came in splendour to woo you," said Nala, "adding to your joy. I cannot return in misfortune, to heighten your sorrow."

Q. 26. Was this a selfish or unselfish reason for not accompanying her?

A. (A). It was selfishly considering his own *amour propre* before the devotion and happiness of his wife.

(B). Had Nala thought only of Damayanti, he would not have left her. Her happiness was with him, therefore his reason for not going with her was selfish, even though he thought it the kindest thing to do. His desertion of her was adding one wrong to another.

(C). A very selfish reason. He was thinking of himself the whole time—never of her or what she might like.

(D). A very selfish reason. He was evidently thinking only of his own feelings and not at all of her danger. Such selfish reasoning is characteristic of mental alienation, from which we are supposing that Nala suffered.

Trying to console each other, at even they reached a halting-place for wayfarers, where they gathered some coarse herbs and fruits to make their humble meal, and at night lay down to sleep on a patch of parched forest grass. Damayanti in spite of grief soon fell into uneasy slumber, but Nala, whose poor deluded brain was

still distracted by the baneful spirit of Koli, made efforts to keep awake, for his plan was to desert her while she slept.

"Of what use am I to her here?" he reasoned. "Left to herself she may reach her relatives in safety; remaining with me only sorrow awaits her. Her virtue will protect her. If I depart, perhaps some day she may find happiness."

Q. 27. Could Nala have devised an honourable way out of his trouble?

A. (A). Yes, he might with his wife have gone to another city and sought employment—any city outside his own kingdom, where shelter had been forbidden them.

(B). Yes, by putting his pride in his pocket, and going with Damayanti to her father's, and arranging what was wisest to be done to retrieve the injury he had inflicted on his wife and children.

(C). Yes. He should have taken her to her father's house, and leaving her there in safety, should have returned to retrieve his own fortunes or perish in the attempt.

(D). Certainly. He could have faced his misfortunes and tried to build up a new future.

Many times he tried to go, but again and again returned to look upon her face. Then at length, frenzied with grief, he broke away and left her sleeping, taking from her before he went half of her garment to replace that which the birds had stolen from him.

Q. 28. Was Nala a coward to leave Damayanti?

A. (A). Very much so.

(B). Yes. Had he had courage he would not have done so.

(C). Yes, especially when one remembers that he left her in great danger. He was a moral coward not to face the ordeal of taking her back to her father's home.

(D). He was selfish and diseased in mind.

Q. 29. Of what was he really afraid?

A. (A). He was afraid of facing the consequences of his own folly, afraid of incurring his father-in-law's displeasure and the people's ridicule and censure.

(B). His fear was, in my opinion, the expression of mental disease.

(C). He was afraid that she would scorn him, that her love for him would not survive his misery. He also feared he would not find his way out of it.

(D). He was afraid of appearing before his wife's relations in a humbler, less exalted and less prosperous position.

Q. 30. Was it his love for her that made him a coward?

A. (A). No, it was more probably her love for him that made him a coward. He feared to lose something which he had learned to prize. I do not see how his love for her could make him a coward; it should have given him courage and made him realise his duty to her as her husband and as her sole protector in the wilderness.

(B). I do not think he has been proved to be a coward.

(C). No, it was because he had lost his mental balance.

(D). No, it was his love for himself that made him a coward.

Q. 31. Did he really love her?

A. (A). Yes, in his way, but quite differently from the way she loved him.

(B). He did, in a sort of half-hearted way, but really he loved himself better.

(C). Probably he did when he was in his right mind, but now being out of his mind he loved her less.

(D). He loved her, but in his distraught condition he thought first of himself, or lost his power of judging what was right and where his duty lay. Had he loved her beyond all else, he could not have left her or done anything to cause her more pain, unless he knew that in doing so some relief was to come to her. This he could not know, although he may have hoped it.

Q. 32. Should love have made him brave enough to stay with her?

A. (A). Yes, true love would have made him brave enough to stay with her.

(B). It might have given him courage if he had not been diseased in mind.

(C). Yes. Love is one of the strongest forces that make for good, and had his love guided him, his desire to stay would have given him the necessary strength and bravery.

(D). Certainly. Love and duty should have made him stay with her.

When morning dawned the hapless Queen awoke to find her worst fears realised and her husband vanished from her side. Then she mourned exceeding bitterly for her lost joys, thinking the while of Nala and how strangely cruel he had become to her whom he used to love so dearly.

Q. 33. Would Damayanti's sorrow have seemed harder or easier to bear if she had not been grieving for one she loved?

A. (A). It would have been easier, as it was now not only hardship and exile, but what was much worse—being abandoned in her time of need by the one who by all the ties of love and duty should have tried to console her.

(B). Had Damayanti not been grieving for one she loved, she might have indulged in self-pity, which would have made her sorrow much harder to bear. Unless she had thought of her own predicament, her lot would have been easier if Nala had not been one she loved. As a woman she must have had her sympathies aroused by his misfortunes.

(C). It would have been easier to bear if she had not loved him. If she had been indifferent to him, she would have felt sorrow only on her own account; as it was, she had sorrow for him too—grief that he should have brought himself to this pass.

(D). The very essence of her sorrow was that she was grieving for one she loved. If there had been no love there would have been no sorrow.

With tears she pictured him wandering lonely in the forest, his feet torn and bleeding with the thorns of the undergrowth, his garment stained with dust, his body scorched with the blazing midday sun! No bitterness against the deserter was in her thought; she only strove to plan how she might find and aid him again.

Q. 34. Is all deep love essentially the same, whether it be man's or woman's? Or are there general characteristics of woman's love as distinguished from man's?

A. (A). Yes, all deep love is essentially the same, but a woman's love is generally more unselfish than a man's, as she effaces herself more.

(B). Woman's love fills a larger space in her life, but beyond this I see no essential difference between the love of woman and man.

(C). All great and deep love must be the same—self-abnegation.

(D). This must depend upon the character. A woman's love for a man has in it the mother-love as well as the wifely love. Sometimes when the wifely love ceases, the mother-love takes its place, and so the home is kept together. I do not know if in a similar case a husband would take a fatherly interest in his wife and so go on loving her when she had ceased to attract him.

The love of no two beings can be the same, because the personality which makes it varies so much. The main characteristics are undoubtedly the same in all love. It is the thing which has to be expressed which varies.

Q. 35. Did Damayanti love her husband too well?

A. (A). No. No love can be too great. The greater it is, the greater the happiness of the loving and the loved one. The loss when it comes will be the heavier, but should be borne with fortitude. All misfortune should be anticipated in the hour of happiness. It does not lessen one's joy, but it does deprive sorrow of its sting. It also enables one the better to appreciate and value one's happiness. Only a fool expects happiness to be enduring, that is, the happiness which comes from others.

(B). No, one cannot love too well, and all the sorrow that her love was causing her was no doubt refining and uplifting to her character, and was making her a better and nobler woman.

(C). Damayanti could not love her husband too well, but she might love him too selfishly, which is what people sometimes call loving too well.

(D). No, for she neglected no other duties because of her

love. She sent her children into safety before she accompanied her husband into the forest.

Q. 36. Is grief ever quite unselfish? Was Damayanti's grief altogether sorrow for his suffering, or was there also pain at her own loss?

A. (A). Grief is hardly ever quite unselfish. Damayanti grieved for her own loss and also for his sufferings; she must have done so if she really loved him.

(B). Grief is never quite unselfish, and this is the reason why work for others is its best antidote.

(C). Grief is human. Not to grieve under such circumstances would be divine—a perfect trust in fate as being always just what we require at the moment to build up and strengthen our character.

(D). Grief can never be unselfish. It is always selfish. If we grieve over the death of one dear to us our grief is sympathy for ourselves. It cannot be for the loss of life to another, for no matter what our belief we cannot consistently grieve for that. All religions teach that death is a release. If we grieve because a dear one has suffered loss we are again selfish, because all misfortunes that come to people are for their good, and we must realise this if we think at all. Damayanti may have grieved also for herself, but her nature was unselfish, and her grief was probably due to her sorrow for her husband's condition.

Setting out, she travelled past rivers, mountains, vales and forests, and though she met with many dangers on her way, she never swerved from her set purpose, or from her loyalty to her husband. One day a huge serpent enveloped her in its coils, and a hunter who was passing killed the wicked creature and saved her life, but as she lifted her long curled lashes to thank him the

dark beauty of her eyes so enthralled him that he straightway fell in love with her and would have carried her off to wed her. Yet when he tried to force her away with him the power of her purity was such that he was consumed as by a flame of fire and perished instantly. So did the gods in heaven defend innocence.

In the forest depths she saw many strange things—poisonous snakes, wild beasts in their cruel beauty, mountain peaks so vast that they filled her heart with spiritual awe. Yet she knew no terror, for it seemed that nothing but sorrow for her husband had power to make her tremble.

Q. 37. Damayanti's fear of the wilderness was overridden by her anxiety for her husband. Can the mind be possessed by more than one keen emotion at a time?

A. (A). One great emotion would prevent all smaller fears.

(B). Only one emotion can possess one at once, for possession means holding. If one is held by one emotion it reigns supreme. Alternating emotions are frequently in possession at quickly recurring intervals.

(C). The conscious mind cannot be possessed by more than one keen emotion at a time.

(D). No, as a rule it cannot. I remember hearing a tale of a man who, having a stone in one hand and his watch in the other, threw his watch into the river and put the stone in his pocket. In that case the mind was so absolutely engaged with some subjective matter that the objective train of thought was temporarily obliterated, with disastrous results to his watch.

Q. 38. Is fear necessarily an undesirable emotion?

A. (A). No. Fear helps to keep the world in order. Moreover, fear is sometimes the mother of safety.

(B). Fear is not necessarily undesirable, but much inferior to an emotion such as love, for perfect love is said to cast out fear.

(C). Yes, fear is undesirable, but very general and usual in human beings.

(D). If fear reaches the point where it possesses one, one ceases to act or think. One can no longer depend upon oneself. If one is afraid one recognises that one is incomplete, that one is not sufficiently in control of forces within one to combat those without. It is an admission of weakness. It is a recognition that one is not independent. One's power is therefore limited when one knows fear. I have never felt it for myself, but I have often felt it for others.

One day, tired out with grief and the labour of her search, she took her seat upon a stone, and there in the loneliness she called upon her husband to return and comfort her.

"O hero," she lamented, "you always said that no other was dear to you except myself. O King, prove now the truth of those words so often uttered! In this vast forest, the haunt of lions and tigers, from whom shall I learn your abiding-place, you the handsome Nala of lofty soul, the conqueror in battle?

"There goes a tiger, king of the forest. I will inquire of him if he has seen my husband. I will entreat him, if he cannot tell me of Nala, to devour me and end my misery! Alas! he comes

not nigh me, but seeks the shining river that flows towards the sea!

"Perchance this noble mountain with its lofty peak and thick woods may tell me. O mighty mountain, I bow before thee! Hast thou beheld King Nala in this fearful forest, Nala whose tread is like the elephant's, who is endowed with energy, bravery, endurance and renown? Wilt thou not, mighty mountain, comfort me with thy voice, as thou wouldst a daughter in trouble? Oh, when shall I hear once more the voice of Nala, soft and deep as the clouds, sweet as *amrita* (nectar), harmonious as the chants of the Vedas, consoling me in all my grief!"

Thus, deserted by man, she turned to Nature for relief, but Nature gave no answer to her prayer.

Q. 39. Is Nature really a sufficient solace in grief? Can it ever make up for the loss of a beloved human being? (See p. 211.)

A. (A). Nature is a solace in grief, but only in being an interpreter to us of all that is in ourselves. Through being in touch with Nature we are able to find ourselves. When we face the immensity of it, and try to form some conception of time and space, we are bound to realise that there is something which goes on, no matter what the loss to any individual has been. This thought need not make us bitter; it cannot if we go beyond ourselves and see ourselves in relation to the whole. We must then realise that the grief has been for ourselves, that nothing else has been affected. The loss of beloved ones is merely a change. We may have become dependent upon them for our happiness. In facing Nature and realising its

meaning we come to see that the dependence was bound to change to something else, that our own happiness had to be built upon something within us, if through all our lives it was to endure. If our happiness consisted in loving the lost ones, that love still endures, it is in us. It is something given us with which to work. It has been a stepping-stone which has led us from the valley to the higher land, where with our wider outlook we gain a better understanding of the meaning of life and the power given us with which to work.

Can Nature ever make up for the loss of a beloved human being? Yes, in being in touch with Nature we can take from the love that has been so much of its enduring qualities, so much of its power that it ceases to be a loss. It becomes a gain. We realise our love in a way in which we never would have realised it had the happiness endured. It is no loss; it is a gain. While the happiness endured, our joy in it made it impossible for us to use it quite apart from itself. It was personal then; later it becomes eternal, something which makes the future. While it lasted it was entirely occupied with its own development and construction. When it ceased—died—it came into being as a thing complete in itself, a power for good or evil, according to what went to the making of it.

Nature has done this for me. It may not have done it for others.

(B). No, Nature is never a sufficient solace in grief.

(C). Nature can help grief but it can never make up for the loss of a loved one. In Francis Thompson's poem, "The Hound of Heaven," he thus describes the soul that flees to Nature for comfort and finds none:

"I laughed in the morning's eyes.
I triumphed and I saddened with all weather,
Heaven and I wept together,

And its sweet tears were salt with mortal mine;
Against the red throb of its sunset heart
I laid my own to beat,
And share commingling heat;
But not by that, by that, was eased my human smart.
In vain my tears were wet on Heaven's grey cheek.
For ah! we know not what each other says,
These things and I; in sound *I* speak—
Their sound is but their stir, they speak by silences.
Nature, poor stepdame, cannot slake my drouth."

(D). "If thou art worn and hard beset
With sorrows which thou wouldst forget,
If thou wouldst read a lesson which will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills; no tears
Dim the sweet looks that Nature wears."

The poet here makes Nature give very considerable solace in course of time, but doubtless not enough to make up for the loss of a beloved husband.

Q. 40. Damayanti in her sorrow addressed both animate and inanimate Nature as if it could understand her grief. Is this a natural instinct, or only the licence of the poet's imagination?

A. (A.) This does not seem a natural instinct, but only the licence of a poet's imagination.

(B). The animal man has always been ready to imagine that behind every rock or tree, forest or mountain, or other natural phenomenon there was a God or a Spirit that could understand his joys and sorrows, and modern poets, Goethe for instance, have called Nature the living garment of God.

(C). It is quite a natural instinct with some people to address Nature as if it could understand their grief, though of course it is not so with all. But it is indulged in gener-

ally because there is no one near to whom they can pour out their lamentations.

(D). With many it is a natural instinct, though in Damayanti's case it was not that Nature might understand her grief, but rather that through Nature she might understand her own.

Q. 41. Is it the deeper or shallower temperaments that can be consoled by Nature?

A. (A). I do not think that either can be consoled by Nature. To me Nature only appeals when I am happy; it seems cruel and relentless when I am miserable.

(B). Only a thoughtful nature would turn through Nature inward. Many will, through Nature, turn outward, finding consolation in material things. Nature in the hour of grief appeals only to one of more or less poetic temperament. One without this might not find equal consolation. A shallow temperament would find no consolation in Nature, except in a morbid, superficial way.

(C). The deeper natures would be more likely to find consolation, but all would be calmed by Nature.

(D). The deeper temperaments would be consoled by Nature, for the more any human being sees into the causes of phenomena, the more does he realise in them the hand of the Great Artificer.

Q. 42. Do we feel more at one with Nature when the mind is calm and cheerful or when the heart is stirred with deep emotion either of joy or sorrow?

A. (A). One feels more at one with Nature when the mind is calm.

(B). Deep emotion gives greater power of penetration into the causes of things, and therefore greater understanding and sympathy.

(C). Nature would appeal to me when I was not troubled,

or when my heart was filled with joy, but not in times of sorrow, for then it only seems unmoved, unpitying.

(D). We can find consolation in Nature at all times, in any mood, both that of calm and that of emotion. A nature capable of deep emotion is capable of an equally deep calm. Those who suffer most are those who also feel the greatest joy; one is the price one pays for the other.

After three days' journey she came to an abode of hermits, to whom she told her story and who comforted her and predicted that before long she would behold her husband restored to power in his own kingdom. Uttering these words of reassurance they vanished from her sight, leaving her, with quickened heart and rosy gleam of hope upon her face, to wonder whether all she had seen was not a dream.

Q. 43. Was the state of Damayanti's mind such as would be likely to make her have this vision?

A. (A). Yes, for one's thought waking and sleeping is largely governed by the leading desire of the mind.

(B). Perhaps. When one is overwrought, one's imagination plays strange tricks.

(C). Damayanti was hoping she might find someone who would give her news of her husband, and her mind being overwrought with this anticipation, her powers of discrimination to a great extent disappeared. She may have mistaken tree-trunks for human forms, and have fancied she heard the words she longed to hear. It has been suggested that when the brain is diseased there is an irritation of the nerve substance which may result in stimulating certain nerve cells as they would have been stimulated if certain words had actually been uttered. So a person imagines he hears words when no one has spoken. But

without entering into this theory, I do not think Damayanti's brain was diseased: she was overwrought and excited for the time being.

(D). Yes, she was worn with grief, fatigue, and privation, and naturally her circulation was somewhat defective and her mind unhinged.

Wandering through the woods, with cheek grown pale again through hope deferred, she found an *asoka* tree laden with blossoms and leaves, its branches echoing to the sweet songs of birds. "O beautiful *asoka*," she mourned, "hast thou seen my husband, King of the Nishadhas? O *asoka*, take away my grief and prove the truth of thy name. Show that thou art rightly called 'destroyer of grief'!" Three times she walked round the tree, and then proceeded on her way with downcast spirit.

Next she fell in with a troop of merchants, who could give her no news of Nala, but allowed her to travel with them towards the capital of King Suvahu, the ruler of the Chedis. One night the caravan was attacked by a herd of wild elephants, so that many men perished, and the survivors attributed the catastrophe to the strange woman who had joined their party.

"Alas!" cried Damayanti, overhearing them, "what evil have I done? I shall most surely endure wretchedness for a long while, for no one dies before his span of life has been fulfilled. Everything that happens comes by Fate. From my past lives this misfortune must accrue to me,

for even as a child I was guilty of no sin either thought, spoken, or committed, which could entail such consequences. Perchance, though, it may come through those gods whom at my *swayamvara* I passed over for Nala's sake!" (See Introduction, p. 42.)

Q. 44. The Hindus believe that no one suffers by the act of another, but through his own fault for deeds committed in the past. Is this a hopeful tenet? What effect did it evidently have on Damayanti's character? (See p. 90.)

A. (A). It is a very just and sensible idea. It does not seem clear to me, however, that Damayanti was suffering for her misdeeds committed in her past lives. It was rather, it appears to me, for Nala's weakness and cowardice that she suffered, as we always must suffer if we put a human being in the place of God.

(B). This responsibility for one's act is a very beneficial and practical tenet. I do not see that it has any relation to hope. I believe that one should feel responsibility for every act and thought, even unexpressed thought. Our lives may touch those of others only for a moment, a day, a year, or more, but where they touch, whether in love, passion, hate, or friendship, we are responsible for every moment that we link our lives with theirs. We are not justified when things go wrong in saying that it was the other person's fault. Our fault is linked with theirs. We may judge of their responsibility only after recognising our own. Our own responsibility is the only matter which concerns us.

In believing that in future lives we pay for the wrong done in this may lie a hope for a better future life if we do no wrong in this. We can never know that we have done wrong in past lives, but we may, on the chance of to-day

affecting our future life, so govern our present life that the present at least benefits. The joy of rightdoing is its own reward. Damayanti was certain that in this life she had done no wrong. Therefore she must have felt assured that her error was in the past. Grief and misfortune will, I hope, some day be recognised as something other than punishments. They should be looked upon as blessings, for they bring us what no joy can bring us, knowledge of our own powers and capacity to use them.

(C). Yes, it is a hopeful tenet, because one would feel that after one's suffering was finished the deeds which had caused it would be over and done with, and one would be free to proceed further in the scale of evolution. It made Damayanti blame herself for everything, but in spite of the Hindu theory I think she was too generous to Nala.

(D). Yes, it is both a hopeful and a true tenet, and it led Damayanti to blame herself (quite rightly) for all the evils that befell her.

Q. 45. Damayanti blamed herself and not her husband. Does love make keener partisans than hate?

A. (A). Deep love and deep hatred would make one equally blind.

(B). If she held the above-named tenet, she ought to have blamed herself and not her husband; it was not a question of partisanship.

(C). Damayanti blamed herself for her own misfortunes not because she loved her husband but because her belief caused her to do so. Love makes keen partisans, hate inspires pity. One worthy of our hatred is entitled to our pity. I have tried to hate people, but cannot, for I always pity them.

(D). Love conquers all.

Travelling with the merchants, she came to the capital of King Suvahu, where on her passage

through the streets a crowd of jeering boys surrounded her, following her inquisitively, and shouting insults at her. But the Queen-mother saw her, and struck with her beauty and her self-control under the taunts of the rabble, sent for her to the palace, where she was appointed one of her daughter's favoured waiting-women. Here Damayanti consented to remain only under special conditions : that she should not be asked to perform certain menial acts, that anyone who sought her in marriage should be punished, and that Brahmans should be sent out in search of her husband. "I am a wife deserted by my husband," was her sorrowful reply to all who chanced to ask her history.

Q. 46. Was it grief that strengthened Damayanti's character and gave her composure under the insults of the crowd?

A. (A). Damayanti would always have behaved in a dignified manner. It was part of her beautiful nature.

(B). It was due to the fact that she was conscious of no wrongdoing. As a result of grief she may have turned her thoughts within herself, found herself, and the courage that goes with self-knowledge and rightdoing would therefore be hers.

(C). No, it was not grief that gave her composure. She did not think the crowd worth taking any notice of.

(D). It was probably her habit as a queen to pay small attention to the misunderstandings of the multitude.

Q. 47. Can you describe and show the connection between the psychological and physiological effects of grief? (See Introduction, pp. 20, 21.)

A. (A). In grief, as in all other mental states, the mind acts upon the body. People have died of grief, though suffering previously from no physical disease. The nervous system is intimately connected with every physical function of the body, and once this is recognised it is easy to see how grief can affect the processes of circulation, digestion, and respiration.

(B). The physiological effects of grief are depression of nutrition, excess of uric acid in the blood, dilated heart, congestion of liver and other digestive organs. Thus is started a vicious circle which carries nutrition ever lower and lower; as a result of this defective circulation and deficient nutrition the brain is affected, and all mental functions begin to deteriorate.

(C). Grief often strengthens the mind but must weaken the body.

(D). The psychological effects of grief are at first as a rule depressing, which depression may later on give way to a stimulation that comes with the desire to face misfortune and dominate it, retaining mastery over self in this as in other conditions. This can still be so when grief is very real.

The physiological condition of grief is the result of depression, possibly of shock, and consists in loss of appetite, loss of energy, and loss of looks. The eyes are dull and heavy, the flesh relaxed, digestion perhaps upset, sleep disturbed or even at times impossible. It affects different people in different ways. One woman may weep for five minutes and carry red and swollen eyes as a result for twenty-four hours. Another may weep for three hours and not show the effects of it. Tears are self-pity and are sometimes very comforting. If one can weep in one's grief one finds relief, and it is not very deep. When one cannot weep one suffers.

Q. 48. Can grief make a weak character strong, or can it only strengthen one already endowed with firmness?

A. (A). No matter whether our character be strong or weak, grief can strengthen it only when we have learned that it is sent to us as part of our training here on earth. I have known a very strong character resent it and look upon it as an injustice. (See p. 109.)

(B). Grief may be able to give strength of character to the weak, as other painful experiences also do. There are characters which nurse their grief because they receive in so doing a certain amount of satisfaction. It brings them sympathy, and they are more to the fore than they might otherwise be. A character will be strengthened by grief if it has within it the will to grow and develop; where this is lacking nothing makes much impression one way or the other. A firm character will acquire greater firmness in proportion to that already acquired.

I can conceive it possible to face any sorrow that might come in firmness and with strength, without loss of sweetness of disposition. Possibly one would acquire more.

(C). A strong character bears grief better than a weak one, but it is difficult to say whether grief adds to its strength. The resistance which one makes to misfortune depends on one's energy and vitality, so a weak character would be likely to give way still further under grief.

(D). Grief usually makes a weak character weaker. It may rouse a strong character to action, that is to say a man with a strong heart. A strong heart always accompanies a strong character, and *vice versa*. A lion-hearted man is a man with a physically strong heart.

Q. 49. If one ceases to feel grief, does it mean that the heart has grown colder?

A. (A). Not necessarily, although it might be the result of a hardened heart. Many turn bitter and hard under misfortune. It might also mean that one had better understanding of the meaning of grief, that one recognised in it something quite different from what at first appeared.

(B). No. In course of time it is natural for the mind to think of other things, but that does not show that the heart has grown colder.

(C). Man grows accustomed to most things in course of time. There is scarcely anything which is too much for human adaptability.

(D). No, it means that we have suffered, and suffered so much that at last God in His mercy teaches us that the love of humanity and not of a human being is the better and purer love, and so we cannot any longer be made to suffer by any human being, although one's heart may be tender and kind to all.

Q. 50. Does bodily weakness mitigate against strength of character?

A. (A). No, some of the greatest heroes in history have suffered continually from bodily weakness. Nelson, for instance, was constantly suffering.

(B). Bodily weakness does not tend to strengthen the character; rather the reverse I should say.

(C). Not always, for there have been many instances of men with weak bodies and decided characters—Pope for example—but a strong body no doubt helps a strong mind to maintain and increase its strength. Body and mind are so interwoven that the one must affect the other.

(D). No, but very often one finds a lack of strength of character in those who are ailing. It is in my opinion a lack of strength of character and will which keeps many ill who might, if they realised it, be well.

By this time the news of Nala's madness had reached Damayanti's father Bhima, and messengers were despatched to find the luckless King and Queen. It so happened that a Brahman named Sudeva, who was helping in the search,

came one day to Suvahu's court, where he saw Damayanti and was recognised by her. Moved at beholding each other, the two mingled their tears of grief and joy together, and certain of the palace attendants told the Queen, who, upon inquiry into the story, discovered that Damayanti was her sister's child and sent her home with a fitting escort, accompanied by the faithful Brahman. So Damayanti lived once more in her father's city, but never ceased to send out envoys and skilful searchers to look for Nala.

Q. 51. If Damayanti believed so strongly in Fate, why did she take such active measures to find her husband instead of trusting to Destiny?

A. (A). After all she cannot have believed so strongly in Fate or she would have left the finding of him to chance.

(B). She must have had a certain belief in Free Will as well as in Fate.

(C). She believed no doubt that she should do her share to relieve her husband's misfortune.

(D). She took active measures because she believed that God helps those who help themselves.

And she taught them all a verse to repeat if ever they should chance to find one who might be Nala: "Why hast thou fled, dear gambler, leaving thy loving wife sleeping lonely in the wood? She waiteth, as thou badst her, in hope of thy coming. O King, be merciful and speak to her whose tears fall unceasingly in her sorrow! A wife should be guarded and maintained by her husband. Why hast thou, who art conversant

with duty, failed in these duties? Why hast thou acted with unkindness, thou who hast glory and knowledge and high birth and kindness? I fear it is my ill fortune which hath brought me to this. Have pity, then, upon me, for I have heard thee say that the greatest virtue is kindness."

Q. 52. Was it a natural impulse for Damayanti to take the blame always on herself and attribute the calamity to her own misfortune? What might her idea have been in so doing here?

A. (A). It was consistent with Damayanti's character to assume the blame. Her idea in doing so may have been that her husband might feel compassion for her, and so muster up courage to return to his wife, and also that he might realise that in returning he would be blamed for none of the misery of the past.

(B). Where one loves very tenderly it is natural to try always to find an excuse for the wrongdoing of the loved one.

(C). No, she was foolish to do so, but she does not blame herself entirely, she blames him as well. It was not her fault at all that her husband went out of his mind.

(D). She seems to have blamed her fortune but not herself. She distinctly tells her husband that he has failed in kindness.

Q. 53. Why do so many people take pleasure in doing the opposite of what Damayanti did, *i.e.*, in pointing out the faults of others?

A. (A). Because they do not love with such deep devotion.

(B). It is not exactly pleasure, it is simply contrariness. Perhaps it is because they feel that in like circumstances they would do the same, and they are pleased to point out

that other people are as bad as they think they might be themselves.

(c). It is said that many people are anxious by blaming others to direct public attention away from themselves. One of our poets has put it: "Compound for sins they are inclined to, by damning those they have no mind to."

(d). La Rochefoucauld has said that the greatest act of friendship is not to show your faults to a friend but to point him out his. Perhaps this may be the reason why people delight in doing so.

But what was the second wayfarer doing all this weary while? On the night he left Damayanti Nala wandered on far into the forest till he came to a part where the brushwood was on fire. Looking for a way of escape he saw a large snake lying rolled up near the flames.

"Noble traveller," it said to him, "lift me out of the fire and save me from burning."

So he took it in pity upon his shoulder, carrying it a long way with him. But when he was about to set it down, the snake spoke. "Take me ten more steps," it begged, "counting each as you make it."

Then Nala went on, counting the steps one by one—one, two, three, four, five, six, seven, eight, nine, ten—and when he uttered the word ten (*dasa*, which in Sanskrit means also "bite") the creature bit him in the centre of the forehead. At its touch a fearful change came over the King's noble form. His splendid arms shrivelled till they were small and cramped, his

frame shrank as if deformed, his skin grew black as night.

"O King," said the snake, "reproach me not for my ingratitude, since what I have done is for your benefit, seeing that it is easier for you to live unknown in this guise than in your own familiar body. But take these two robes from me, and when you desire to resume your usual shape you need only put them on and it will instantly return to you. O ruler, I have rescued you from him who in passion and hatred beguiled you, and through me you shall have no more dread of creatures with fangs, or your enemies, no matter how powerful they may be. Go to-day to the city of Ayodhya, and appear before King Ritu Parna who is an adept at dice, and tell him you are a charioteer named Vahuka. He will befriend you, and in return for your skill with horses will impart to you his knowledge of gaming. When you are a master of dice you will regain your good fortune, your wife, children and kingdom." Saying this, the snake disappeared.

Marvelling at his transformation, Nala went on his way through the forest, and reached the city of Ayodhya, where, assuming the name Vahuka, he sought a post in the King's household as charioteer and cook, for he was highly skilled in preparing dainties of rare and delicate flavour. But each day that he passed in the city of King Ritu Parna he remembered with pain

the wife whom he had deserted, and each evening he recited to himself a verse:

"Where is that helpless being, racked with hunger and thirst, and spent with toil, thinking of the scoundrel who abandoned her? Whose servant is she now?"

Sometimes he was overheard chanting this mournful refrain, and men wondered for whom the singer lamented so bitterly.

Q. 54. Would the effect of this oft-repeated chant be consolatory or depressing to Nala? What temperament is soothed by repetition?

A. (A). Its effect would probably be very depressing. Whether repetition is soothing or not depends on what the repetition is. Some repetitions have the very opposite effect!

(B). It appears to have been a deeply rooted idea in the human mind that confession of sin was a necessary preliminary to doing better. In the present case if Nala considered his chant was a confession of sin, he would feel consoled during the penance.

(C). Any temperament may feel the effects of an oft-repeated chant, but a nervous temperament would feel the greater effect. It would prove quieting and soothing.

(D). I should think it would be very depressing. I cannot understand it soothing anyone.

Q. 55. Has Nala's love for Damayanti come back?

A. (A). It had really never gone, but Nala only thought of himself, and he now missed her love.

(B). His love had always been there, but through the evil influences that took possession of him he lost sight of what it meant to him. In his new mood old truths were coming back to him in new forms.

(c). If his love had come back he would have gone in search of her.

(d). No, not completely, for he was still not in his right mind.

Now one of Bhima's messengers, chancing to come to that city, heard gossip of the wonderful new cook who could also drive a chariot so extraordinarily, and thinking that it might be none other than Nala himself, since he had been far-famed in these two arts, passed one day into the audience-room of the palace and recited the verse as Damayanti had instructed him.

Q. 56. In what respects was the idea of reciting a verse in Nala's presence a diplomatic one?

A. (a). Because if it had not happened to be Nala no one would have known the meaning of the song.

(b). It gave him the chance of recognising the verse, and the person who recited it might inform Damayanti of his recognition.

(c). It gave him an opportunity of revealing himself or abstaining from it as he thought best, or as might best suit his surroundings.

(d). Damayanti realised that no one save Nala would know what was meant by the verse which was recited. The messenger, therefore, was able to judge whether it was understood or not, without in any way committing Damayanti.

The words were a riddle to the bystanders, but Nala understood them.

"Virtuous women," he replied, "though in trouble protect themselves and so attain heaven. Though their husbands abandon them they do

not grow angry. She should not cherish anger since he who abandoned her was overtaken by misfortune and bereft of every joy. Under good or evil treatment a wife should never yield to anger when she seeth her husband deprived of his realm and fortune, suffering from hunger, and crushed by adversity."

Q. 57. Would Damayanti have been justified in anger against Nala?

A. (A). Certainly she would.

(B). Not if he were merely diseased, as I am supposing, excepting in so far as the disease might be entirely his own fault.

(C). No, but many would have been angry. One should be patient with the faults of others. We have all we can do and more in caring for our own. In showing anger one would prove that one's mind was governed purely by selfish thoughts. One's anger would be for the distress one personally had suffered. Were one's thoughts really unselfish one could feel no anger at one's own misfortune, even if it were caused by the other's error.

(D). Yes, Damayanti would have been quite justified in being angry, but it was not her character to upbraid.

Q. 58. If she had given way to anger, what would have been the effect on both her and Nala?

A. (A). Anger on Damayanti's part would have shown her husband that she had a selfish disposition, that in her thoughts of herself she had lost sight of his misery, and that she had no sympathy for him. The result must have been estrangement, unless Nala were willing to accept in love a small nature where he had believed he loved a noble one. Damayanti's anger would have detracted from the nobility of her own character.

(B). It might have done him a great deal of good if she had given way to anger, but her own character would have suffered.

(C). One has to be very careful in the treatment of an insane person, otherwise it may aggravate his madness, and in that case she would have been more unhappy.

(D). She would have done what was wrong and unjust, and he might have had some just cause for anger against her.

Q. 59. Did Damayanti love better than Nala? Does a woman understand love better than a man?

A. (A). Yes, her love was certainly deeper and more faithful than Nala's. Woman has usually a profounder understanding of love than man, because love fills a greater space in her life. Man is more torn by outside interests.

(B). I attribute her behaviour to the fact that she recognised that he was mad. Love plays a greater part in the life of a woman than in that of a man, and woman is usually more tender, more faithful, more loving than man, so perhaps it may be said that she understands love better.

(C). Yes, she loved immeasurably better, but some men can also love quite as tenderly as a woman.

(D). Damayanti loved Nala better than he loved her. She showed this in never losing sight of Nala's need of her, and in her constant anxiety lest Nala's misery should continue. She was continually endeavouring to find him that she might help and console him, whereas there were times when he forgot her.

Yes, a woman understands love better than a man; it is instinctive with her, it is her life, while a man's life is wider and fuller of other interests.

Setting out without delay for Vidarbha, the envoy reported his discovery to King Bhima and Damayanti.

Then Damayanti bethought herself of the device she had once employed at a happier time to gain her husband. "Go to that King's court," she bade the Brahman Sudeva, "and say that I know not whether Nala is alive or dead! Ask the monarch to come hither, for in the morning I will hold another *swayamvara* to choose a second husband."

When the King heard these tidings he set out for Vidarbha, taking with him Vahuka, his fastest chariot-driver, and his swiftest horses, even as Damayanti had believed he would.

Q. 60. Why did Damayanti not go or send directly to Nala and implore him to return to her?

A. (A). After being abandoned so heartlessly she might have thought she preferred seeing him and judging from his demeanour whether he still loved her.

(B). She was not yet certain that he still retained any love for her. She wished first to be sure.

(C). It was wiser to leave him to return to her of his own accord.

(D). If he was still not in his right mind, it was better to bring him near her by necessity.

Q. 61. Is love ever entirely consistent with reason? Was Damayanti's? (See p. 171.)

A. (A). Love is quite apart from reason, for often one loves where reason would tell one not to love, and often where reason says one should one does not. Damayanti's love was consistent with reason. There was every reason why she should love her husband and no true reason why she should cease to do so. She knew that her husband loved her even in deserting her.

(B). Love is never entirely consistent with reason, and Damayanti's was not more so than most people's.

(C). The passions often drive people mad, and it is frequently extremely difficult to say when they have passed the borderland of madness.

(D). Yes, love is the sanest reason, for God is love.

On that day Nala as chariot-driver drove with a speed far exceeding anything that had ever been seen before in the land, for he hoped it might be Damayanti's thought that he would come to her *swayamvara*, but the fear tortured him that her love for him might have died by reason of his desertion.

Q. 62. Does a woman love more for the sake of loving or to be loved in return? If Damayanti had believed that her husband had ceased to care for her, would she still have desired to regain him?

A. (A). It is quite possible that, even if she knew he had ceased to care for her, she might still wish to regain his love. The happiness of being loved is one of the greatest in life, so woman, like man, naturally desires it, but she often loves where she is not loved in return. It is woman's nature to love, even if she is not loved. Many a wife loves a husband who does not care for her; many a mother loves a son who is indifferent to her.

(B). If Damayanti thought Nala diseased and out of his mind, she might wish to have him back in order to cure him.

(C). A woman generally loves at first because she wishes to be loved, and afterwards for the sake of loving, but Damayanti would not have desired to regain her husband had she thought he had really ceased to love her.

(D). A woman loves for the sake of loving, but a woman

may also love in order to be loved in return. It depends upon the woman. The unselfish woman, she who is capable of the deepest love, will love for the sake of loving. Damayanti may have wished to regain her husband even if she felt he no longer loved her. She may have felt his happiness was with her and his children, even if at the time he did not realise it. On the other hand, she may have felt that if he no longer loved her, he had at no time realised what her love for him was, that he had never appreciated what she was capable of giving him. She may have failed in expressing all she felt, and believed that she could make him happy now. Had he at one time failed to appreciate her love, he probably would do the same now, but if a man ceased to love a woman, I believe if her love were great that she might win him back if she wished to do so. It would depend upon the power and force of her love. I can imagine it being irresistible.

Q. 63. Did Damayanti understand Nala better than he understood her?

A. (A). Yes, she did, for understanding is sympathy, and sympathy is a great factor in love, in which Damayanti was stronger. She probably understood him better than he understood himself.

(B). Yes, she did. She took more trouble to understand him than he did to understand her, and one of the secrets of success is to take trouble.

(C). This story shows that she did understand him better than he understood her.

(D). Certainly, because she was sane and his mind was unhinged.

On the way, as the snake had foretold, the King imparted to his charioteer his knowledge of dice, and marvellous to relate, when the latter

had learned the science of gaming from his master he became conscious of a dark spirit that suddenly left his body. While he wondered at the meaning, it spoke.

"It is I, Koli," it said, "who have abandoned you, for I have work to do elsewhere. And it was I who, jealous of the favour shown you by Damayanti's choice, entered into you and made you lose your kingdom and your all on the throw of the dice."

Then the former mind of Nala returned to him and his spirit became calm and noble as of yore, though his body still retained its strange disguise.

Q. 64. What do you think were Nala's emotions when the evil spirit left him?

A. (A). Great joy at having regained his reason.

(B). He was pleased to be in his right mind once more, and his love for Damayanti would now return with its original force.

(C). Relief and gratitude.

(D). He must have felt joy, followed by a feeling ot courage and a desire to win back his self-esteem.

Like the thunder of the clouds in the season of rain the sound of the wheels of his chariot was heard far off by Damayanti's longing ears, and the horses in Bhima's stables that Nala had ridden, and the peacocks on the terrace, and the elephants, hearing the rush of his approach, uttered cries of delight.

Q. 65. Is there any reasonable psychological explanation of such sympathy with, and recognition of, man on the part of the lower animals?

A. (A). Their sympathy and recognition may be largely due to their dependence upon man in civilisation. If they are well treated, the sympathy and understanding increase and are keener.

(B). The only explanation is love and sympathy for those who have treated them kindly.

(C). The lower animals often display faculties which man does not possess, or which he does not possess in the same degree. Sight, hearing, and smell are found developed to an extraordinary extent in some of the lower animals. Frogs have a sense of humidity which leads them to water. So these animals may have scented Nala from afar, and recognised him as one who had been there and had been a friend to them.

(D). I consider they only heard the rush of approach of their own kind and thought nothing of the men who drove the horses. Thus horses which have once been hunted are ready to bolt over hedges and ditches when a hunting field goes past.

Soon after their arrival Damayanti sent her confidential waiting-woman to inquire news, and the maid returned with a wonderful story of a king, who, led by a false rumour of a *swayamvara*, had come thither, driven by a servant famed for his marvellous skill in cooking and chariot-driving.

"What did the servant look like, and what was he doing?" asked Damayanti eagerly.

"He is dark and misshapen in body," replied

the maid, "and he was sitting deep in thought beside his car."

"Did you put any questions to him ?" inquired Damayanti.

"I asked him who he was, and if he knew where King Nala had gone, but his answer was: 'No one knows where Nala is, for he is roving o'er the earth disguised and bereft of his former beauty. Only Nala knows Nala and she who is his other self. Nala reveals himself to no one.' Then I repeated to him the words which your messengers sent to discover Nala have sung in every city, town and village."

"What was his answer ?" asked Damayanti anxiously.

And the maid told her how the charioteer with tear-dimmed eyes repeated what he had said to Damayanti's messenger concerning the duty of a virtuous wife, and how she had left him weeping bitterly.

Q. 66. Why did Nala not reveal himself then and there ?

A. (A). He perhaps felt that he had behaved very badly and was ashamed of himself.

(B). Because he had begun to doubt her love, as he thought she wanted to marry again.

(C). Nala wanted to know first what were Damayanti's feelings for him, especially as he was misshapen, and as rumour had it that she was going to choose another husband; in fact he wanted to test her love for him.

(D). Probably because he wished to make sure that Damayanti loved him. He thought she was about to

choose another husband. Also in his altered appearance she might not have recognised him, and if she did she might not have cared for him as he then appeared.

Damayanti sent the maid again to note his further behaviour, and the girl reported that she found him, in spite of his dark and repellant aspect, a person of miraculous powers, for in his kitchen water appeared in the saucepans without his putting it there, fires lit themselves apparently unaided, and cakes were baked as if by magic. Damayanti next bade the maid bring her, unknown to him, some food that he had prepared, and upon tasting it she recognised the same method of cooking as Nala had employed when he used to cook it for pleasure in bygone days. Then she felt satisfied that this must be her husband, but to make still surer she sent her two children to the kitchen under charge of the maid, to mark if he were moved at the sight of them. And when they were brought to him the cook took them on his knee and caressed them, shedding tears at beholding their sweet young faces, so Damayanti was assured that this was indeed Nala's very self.

Q. 67. Classify the various tests by which Damayanti convinced herself of Nala's identity?

A. (A). 1. The intellectual test, the verses.
2. The physical tests, driving and cooking.
3. The test of parental instinct, recognition of his children.

(B). First by his replies to her, second by his well-known

powers of driving and cooking, third by his recognition of his own children.

(c). She appealed to his pity, his sympathy. She judged by his ability to cook, by his skill as a charioteer. She led him to believe that she was to choose another husband, a test which would suffice to satisfy him in his own mind as to whether he still cared for her, for the thought of her marrying again would have caused him distress (as it did) if he loved her. He was therefore tried in those things which affected his love for her. Subsequently she tested his love for her children.

(d). His repetition of the verses, his driving, his miraculous cooking, his recognition of his children.

Q. 68. Which test was most convincing, and why?

A. (a). The most convincing was the test he was put to in facing his own children. The children would bring to his mind many tender associations connected both with his wife and themselves, for he loved them also. Seeing them would recall to him his whole past life with Damayanti.

(b). His recognition of his children was the most convincing test because only a father could have shown so much feeling upon seeing them.

(c). The recognition of his children was the most convincing test, because other men might be able to repeat verses, cook, and drive.

(d). The recognition of his children was the most convincing, as it might have been possible to find another man who could send the messages, drive, and cook.

Next day she despatched a message to the supposed cook, bidding him come to the palace. But when Nala beheld his wife clad in the garb of mourning, her face pale as the autumnal moon, her hair disordered, and with dust upon

her brow in token of grief, he utterly broke down. And she, looking upon him, perceived not the handsome Nala who had been her lover and her husband, but a man of unsightly colour, with short deformed limbs.

Q. 69. Would Nala's personality be apparent to his wife even in his altered form?

A. (A). Yes, but she might have to shut her eyes to convince herself.

(B). Yes. If his mind was intact she would recognise his methods of thinking and reasoning.

(C). Yes, perhaps, as she was a woman of great intuition.

(D). In conversing with him she might recognise his personality. The eyes, which expressed so much, no doubt remained unchanged. There is also a certain magnetism which is felt but not seen, whereby one may recognise a loved one without seeing him, or on seeing him in altered circumstances.

Yet Damayanti never faltered.

"Vahuka," she said, addressing him, "have you ever known anyone observant of his duty who abandoned his wife as she lay sleeping in the forest? Who but Nala could thus desert his sleeping wife? What wrong had I ever done that he should depart from me while I was sleeping in the wood? Why did he, whom I chose as husband above the very gods themselves, leave his dear and loving wife, the mother of his children? What of the marriage vow that he took beside the sacred fire?"

Speaking thus, the tears flowed like rain down

Damayanti's cheeks, and Nala wept also to see her grieve.

"O my timid one," he replied, "neither the losing of my realm nor my abandonment of you was my own doing. Both were the work of Koli. But, O blessed one, by prayers and penances I have defeated Koli. The sinful spirit has left me, and therefore have I come hither. For your sake am I here. But can a woman, forgetting her loving and faithful husband, choose another lord? The envoys of Bhima proclaim throughout the land that you would of your own free will select another husband. Hearing this, King Ritu Parna journeyed hither."

At these reproachful words Damayanti's heart was filled with fear.

"Beloved, do not misjudge me," she cried with suppliant hands. "It was to find you that Brahmans were sent to all quarters, chanting the words I taught them, till one discovered you in Ayodhya with King Ritu Parna. When I heard your answer to that Brahman I felt that none but you could so reply, and I formed this plan of the *swayamvara* to bring you back to me. None but you, my lord, can drive a hundred leagues in a single day! O King, bowing before you, I swear that never, even in thought, have I done anything amiss. Let the encompassing air that blows throughout the world deprive me of life if I have done amiss! Let the sun that passes ever across the firmament deprive me of

life if I have done amiss! Let the moon which lives within every creature as a witness deprive me of life if I have done amiss! May the gods declare the truth or abandon me to-day!"

Q. 70. If Damayanti had really meant to take another husband, would she have been behaving worse towards Nala than he had by deserting her?

A. (A). He would certainly have deserved it.

(B). Yes. Nala's desertion of her was due to his being under evil influence. She would have had no such excuse. She had her children to comfort her, and he had no one. A woman is as a rule more faithful than a man.

(C). Not if he were a sane man, but if mad, then yes.

(D). Yes, if he were diseased and not completely responsible for his actions.

Then Nala, believing in the truth of Damayanti's words, and with heart overflowing with mingled feelings of gladness, sorrow, love, and shame, put on the garments given him by the snake and became again the brave and handsome king whom she had loved so well. And Damayanti, weeping softly in her great joy, fell upon her husband's breast, while Nala stood in silent happiness, his arms entwined about her.

Q. 71. Why should deep emotion cause speech and gesture to cease?

A. (A). The emotion is felt in every particle of the brain and body, suspending the action of all functions whether mental or physical.

(B). The subjective train of thought completely overpowers and obliterates the objective.

(c). Because no words or gestures can express very deep emotion.

(d). It is probably the result of the mind's absorption in the emotion. There is no will to speak or act; when there is, both are resumed.

Q. 72. Can one know the fulness of love until one has experienced the sorrow of life?

A. (a). No. It is contrast that appeals—joy after sorrow, waking after sleeping, "port after stormy seas."

(b). No, for when one has suffered deeply one has greater sympathy and understanding. One knows both sides of life, the bright and the dark, and from each one brings forth something to add to love. Every new experience from which one sifts the good gives one a greater power to love. Every experience brings growth and development, so one's power is increased—in love as in all else.

(c). No. Sorrow often shows one how much one loves a person.

(d). The human mind often needs the aid of a contrast to enable it to grasp anything approaching the full meaning of many things, *i.e.*, the difference between love and hate, between ignorance and enlightenment, etc.

Husband and wife related to each other the history of the many weary days since their parting three years before, and in the sunshine of her lord's presence Damayanti's face lit up with smiles, as springing plants revive beneath a shower of rain.

Q. 73. Was Damayanti's an ideal character?

A. (a). Yes. The highest type of man or woman is the one that is capable of the greatest love. One's power of loving depends entirely upon one's personality, upon what

one has taken from life. Although love is not all in a man's life, as it may be in a woman's, what he is as a man that he will be in love.

(B). No. She effaced herself too much for the real good of her husband.

(C). No, I should certainly not call it ideal, though she behaved much better than Nala.

(D). Hers was a very beautiful, ideal character.

Q. 74. Did her character gain in strength through misfortune? If so, show how it developed in successive stages of the story?

A. (A). No, for she had a naturally sympathetic character and was a woman who would have been sweet and devoted under any circumstances.

(B). Damayanti's character must have developed under the experiences that she encountered. I do not find any weakness in her character, and so am unable to point out how it developed at various stages. In the tale as given, her courage and fortitude were developed during her experience in the forest. Afterwards, even if patient, she must have acquired additional patience. Through her own misfortune she must have learned how to sympathise more fully with others in distress. Each year of fidelity added to her naturally faithful qualities.

(C). I cannot see that her character gained in strength through misfortune.

(D). I see no evidence of increase of power. Indeed, to burn up a man who wished to make love to her was evidence of very considerable power to begin with. To despise the jeers of the common herd is quite an ordinary trick with queens.

"Strutting queen with her grace serene
Is a woman then when the play is done,
When curtain drops and the music stops
They must all become what they are again."

Q. 75. Did her love alter through the years?

A. (A). It grew deeper and more unselfish in misfortune.
(B). No, it seems to have remained unaltered.
(C). It altered very little.
(D). It must have grown fuller and deeper. She must have realised the meaning of the great happiness that was hers, and its purpose. After the misfortunes that she faced she was better able to bear the happiness that followed.

Joy now filled the whole court, and all the citizens of Bhima's capital turned out in thousands to share the delights of the royal homecoming. And Nala, after honouring with all due respect King Ritu Parna whom he had driven to Vidarbha to take part in a ceremony never intended to be held, returned to his own country, where with his new-found skill at dice he challenged his enemy Pushkara, offering to stake Damayanti and his whole possessions which he had acquired in the land of the Vidarbhas against Pushkara's kingdom. Pushkara willingly agreed, and at one throw Nala regained all that he had lost. Then having pardoned his defeated opponent and bestowed upon him life and wealth and servants, Nala brought Damayanti and his children back in state to his kingdom, where he reigned long and gloriously in the affection of his subjects, and his life and Damayanti's were made perpetual springtide by their love.

Q. 76. Is this tale true to human nature? (See Introduction, p. 11.)

A. (A). No, at least I do not think it is true to English nature. It may be a faithful picture of the Hindu woman.

(B). Human nature is rather a wide field, and doubtless it is true of some.

(C). Yes. I think, however, that with the characteristics shown by Damayanti she would probably not have slept when she feared her husband would leave her in the forest. Here her mother-love, her instinct to protect him from doing wrong, would have kept her watchful of his acts, even as she would have been with a child who might unwittingly go wrong if not guarded.

(D). There is of course too much of the supernatural for it to be quite true to human nature, but the different characters might have been the same in any age and in any country.

Q. 77. What is the Hindu conception of Fate as illustrated by this tale?

A. (A). That we are always eventually brought back to God (goodness).

(B). Fate as pictured here may account for every misfortune that comes to one. Belief in Karma makes a misfortune a consequence of some act in a past life. Fate will lead one through one's misfortunes provided one feels responsibility, and does all in one's power to right the wrong under which one suffers.

(C). That everyone is punished for his or her misdeeds.

(D). That all are punished for their own faults; hence Damayanti constantly attributed her sufferings to her own misdeeds. (See p. 109.)

Q. 78. If you had been Nala, which of Damayanti's qualities would you have loved and which would you have admired?

A. (A). I should have admired her great unselfishness, her courage, and her constancy; I should have loved her

power of loving, her forgiving disposition, her beauty, her sweet nature.

(B). I should have admired her cleverness in the course she took to obtain what she wanted; I should have loved her faithfulness and her motherly care of her children.

(C). I should have loved her sweet disposition and admired her courage and forbearance.

(D). If I had been a man! The man's point of view is hard to express. It is as a rule not the woman's, at any rate where love is concerned. Nala would have loved Damayanti's love for him, her gentleness under misfortune, and her desire to cling to him even after he had deserted her. Her tender regard for his suffering would have inspired him with love. He would have admired her courage, her fortitude, her patience, her keen mind which succeeded in seeking him out in spite of the difficulties standing in her way, and above all he would have admired the strength of her fidelity.

Q. 79. If Damayanti had loved her husband less, would he perhaps have considered her more? Was she too gentle in her dealings with him?

A. (A). Her husband would not have considered Damayanti more if she had loved him less. Some men might, but not one of his character as shown here. Damayanti was not too gentle with her husband, for one should always be so with one who errs. If one is not gentle, one errs oneself, so that another wrong is added to the first. Patience and gentleness are essential if we are to bring out all that is best in one who does wrong. If there is nothing to ruffle or disturb the mind of a wrongdoer he is more likely to see himself and realise his own image as portrayed in his mind. If we ruffle the surface of his mind it is like the disturbance on the surface of a quiet pool—the image is no longer true, but blurred.

(B). Yes, he might have considered her more, for too great unselfishness tends to create selfishness. She was very much too gentle with him.

(C). If he was not mad, he would have been more frightened of losing her if she had loved him less. But if he is to be regarded as a mental case and not responsible for his actions, she was not too gentle with him.

(D). Yes, she was too sweet and gentle with him. He required a woman who would have "managed" him and made him frightened of offending her.

Q. 80. Did Nala forget Damayanti or neglect her? What is the difference between forgetfulness and neglect?

A. (A). Nala both forgot and neglected her. He forgot her when he was gambling, he neglected her in the forest. To forget is to let slip from the memory; to neglect is to remember but to disregard.

(B). If one neglects a thing, one may be thinking of it all the time, but one may be lazy and so proceed no further with it. Neglect arises from want of physical energy; mental action is there but physical action is absent. In forgetfulness there is want of both physical and mental action. Nala both neglected and forgot Damayanti.

(C). We neglect a thing when we know we ought to do it but do not think it worth while to make the effort to do it; we forget a thing through temporary inattention or thoughtlessness, not because we should not appreciate its importance and do it if we remembered it. Nala could not make the effort which would have been necessary to prevent him from neglecting Damayanti.

(D). Neglect is a worse fault than forgetfulness because it implies that the individual is conscious of where his duty lies but deliberately omits to perform it. Forgetfulness comes from want of thinking about a thing; neglect implies a disregard of something which one actually sees or remembers.

NOTE

(P. 300 *et seq.*) Kali, the god, is here spelt Koli to distinguish him from the goddess Kāli.

(Q. 43.) Should Damayanti's vision be classed as illusion or hallucination ?*

(*Qs.* 44, 45). Damayanti's belief in the doctrine of Karma was not likely to blind her to the fact that Nala, as well as herself, was responsible for her misfortunes. Nala in sinning thus was committing wrongs from which certain results would accrue to him sometime under the law of soul evolution. Damayanti did not mean that she was responsible for Nala's sin, for according to Hinduism, everyone must expiate his own wrongdoing. No one can do it for him. (See Introduction, pp. 41, 42.) In having a husband like Nala, Damayanti was either experiencing the effect of some misdeed of her own, or was having an opportunity for higher development of herself, so that in her next life the Karma total might be more in her favour.

(Q. 51). She believed it was her duty to help to find him, and that if she neglected that duty, she would lose her opportunity of furthering her own evolution. The Hindus believe in both Fate and Free Will. The Hindu religion teaches that to a certain extent man is bound by his past,

* *Journal of Abnormal Psychology*, June-July, 1916, p. 139. Boston.

but beyond that he can act freely and should do his duty in order that he may advance along the evolutionary path. Damayanti tried throughout to do what seemed right to her. She fully realised that "one thing is good while another is pleasant; these two, serving different ends, bind human beings. Happiness comes to him who chooses the good, but he who chooses the pleasant forfeits the true end."*

The devotion of Savitri, Damayanti and Chinta to their husbands is typical, and illustrates the Hindu national mind. "The individual mind has only an ephemeral existence, but the mind of the race is permanent and not subject to disintegration." †

The significance of love for the unfolding of personality ‡ is well illustrated in the case of Savitri and Damayanti.

(P. 345.) Of course Damayanti's proposal of a second marriage was only a ruse, as a Hindu lady can never marry twice.

The answers to the questions in this text are by three ladies and a gentleman, among whom the medical profession is well represented.

* *Kath Upanishad.*

† *The Psychology of the Great War,* by Gustave Le Bon, p. 35. Fisher Unwin, 1916.

‡ *Creative Involution,* by Cora L. Williams, M.S., p. 189.

THE TALKATIVE TORTOISE

A TORTOISE lived in a large lake with two swans as his companions, but during the hot season the waters of the lake disappeared, leaving the birds and the tortoise to move about high and dry over the baked clay. This soon wearied them, but the swans remembered another larger lake some way off, and made up their minds to fly there in search of water.

Then the tortoise began to lament and beseech them not to desert their poor friend who had no wings like theirs, so after some reflection they devised a means by which he might accompany them.

"Well," they said to him, "the lake is very far distant, but if you want to come with us we think we can manage it. You must hold tight in your mouth a stout piece of stick and we will each take an end, so that you can travel through the air between us. But keep very still and do not speak, or you will fall and be dashed to pieces."

This idea pleased the tortoise, so he clutched the stick between his teeth, the two swans each

took an end, and the strange trio flew up into the sky. All went well till they approached the lake where they wished to descend, and there the tortoise saw some people beneath them staring at the extraordinary spectacle sailing through the quiet air. Hearing them discuss the phenomenon, he suddenly forgot what he was doing, and wished to ask the swans the meaning of all the noise below them. But as he tried to utter the first word the stick left his mouth, he dropped to the earth like a stone, and was killed instantaneously by the fall.

And these things teach a lesson, for the tortoise is man and the stick is common sense, to let go which means inevitable destruction.

Q. 1. What faults of character did the tortoise show?

A. (A). 1. Discontent, in wishing to change his existing lot for a less certain, though pleasanter one. 2. Selfishness, in lamenting his fate. 3. Envy, in being jealous of the swan's possession of wings. 4. Cowardice, in fearing to be left alone. 5. Lack of concentration, in forgetting to keep his mouth shut. 6. Inquisitiveness, in wanting to know the cause of the noise below. 7. Ingratitude, in clutching the stick without previously thanking the swans. (B). The tortoise lacked a proper pride and self-respect inasmuch as he was willing to receive the charity or help of others without making a proper return. He also lacked constancy of purpose and power of attending to his own affairs, while in addition he showed the worst form of curiosity. Had he thought at all he would have realised that if one of the swans had answered him, the stick must have dropped even if he himself could talk and hold on.

(C). The tortoise seems to have shown himself defective in that he could not continuously adapt himself to strange and unfamiliar circumstances. This is in a sense a "fault of character" because I suppose the ideal character is that which can persist in those adaptations to circumstances which have a survival value. (See Introduction, p. 30.)

(D). The tortoise showed want of thought, a forgetfulness of all prudence, garrulity, a foolish disregard of ordinary caution, a character that would be sure to come to grief by its recklessness and irresponsibility.

(E). He was unreliable, as the swans would never have taken him unless they felt pretty sure that he would hold on well to the stick. He was also devoid of common sense, and was evidently a fool, as he must have known that his life depended on his grip.

Q. 2. Was the punishment too severe for the mistake the tortoise had made?

A. (A). The punishment was too severe, as his fault affected no one but himself, and although caused by idle curiosity hardly merited death.

(B). Judged by the standards according to which the best human minds try to act when inflicting punishment, his punishment was too severe. Judged by the standards which natural law has apparently always set up in order to secure that the "fittest" survive, the punishment was only what might have been expected.

(C). Presuming that the tortoise had weighed the practicability of such a mode of transit before undertaking it, he must have known he ran the risk of falling and that the penalty for a moment's loss of concentration would be either injury, slight or severe, or death, but only such a death as would result from a fall and would most probably be instantaneous. Knowing this, then, he started on his journey. Therefore it appears that the actual punishment

was too severe for the mistake made (especially as the error was so slight and inconvenienced none but himself), since death was attended with both injury and insult, a fate which could be foreseen by no one, however morally strong.

(D). All through life our punishments so often seem unduly severe, and yet how little the majority of us learn from the sufferings we have to go through, never realising that we ourselves are nearly always responsible for the ills that assail us, and that we make our own lives. But were we educated in early childhood to be obedient, all the rest would come much easier. To know when to yield implicit obedience and to learn to smile instead of to grumble are lessons more valuable than Greek or Latin. (See Introduction, pp. 7, 8.)

(E). Yes, the punishment was too severe, for if all people paid with their lives for want of common sense the population of the world would be reduced by many millions.

Q. 3. Would it be a good idea if punishments were made to suit the crime? Can you give some examples of how this could be done? (See pp. 107, 108.)

A. (A). If it were possible to make punishments suit the crime, a feeling of greater certainty that the culprit would suffer as keenly as his victim might deter some criminals from carrying out their plans, especially in cases affecting the person. For instance, in the case of murder, were the culprit liable to pay compensation to the victim's heirs and then be executed, or did he know that his own kith and kin would have to support his victim's dependents after his own death, murders would be less frequent. Similarly were hooliganism treated with its own methods it might be checked, for everyone shrinks from being physically hurt without a chance of retaliation.

Offences against property could not be treated so

successfully in this manner, since the offenders are not often possessors of property which could be confiscated as compensation, though in some instances this form of punishment could be enforced.

Some cases again could not be thus decided without ludicrous results, as for instance, being drunk and disorderly or in petitions for divorce.

But apart from the difficulty of settling what punishment would suit each individual crime, the idea of adapting the one to the other is bad on the whole, as being opposed to the object of punishment—at least in England, where penalties are inflicted with a view to making an example rather than to taking vengeance.

(B). Punishments should suit the crime. This could be effected by recognising the intent of the offender. For instance, if a man driving a motor in order to save the life of a child runs down a man and breaks his leg, his punishment should be lighter than one who does the same thing wantonly.

(C). Yes, it would be a good idea if punishments were made to suit the crime, and they often are, only unfortunately the innocent have to suffer with the guilty. Heredity, when it means inheriting disease and weakness, seems very cruel and unjust, but even the most delicate or unhealthy may by an indomitable will and courage cure themselves and become strong. Yet how few have that courage! When Nelson was a small boy a relation asked him what he would like to be. "I should like to be a sailor," he replied. "My poor boy," said his relation, "you are too delicate and weak to lead such a hard, strenuous life. You could never be a sailor unless you were very heroic." "Then I *will* be very heroic," answered Nelson, and his life shows that a spirit which will never acknowledge defeat must conquer in the end.

(D). Yes, it would be a very good idea. If a man thrashed his wife, he should be thrashed in turn by a much

stronger man than himself. If he committed a murder, he should be executed. If he stole because he had done his best to obtain work and could not find any, and only stole in order to provide food for his hungry children, he should be let off with a very slight punishment and then helped to obtain some sort of work that he could manage to do.

Q. 4. Do you think that punishments can be made to fit the crime according to psychological laws?

A. In the present state of knowledge with regard to psychology I should regard this as an almost unattainable ideal. At present little is known about how any given punishment affects the person on whom it is inflicted. I regard it as possible, however, that in the future we shall be able to ascertain with some accuracy the degree of pain or unhappiness which is inflicted, and when some system of measurement has been devised in this relation we shall, I think, be able to make punishments fit the crime according to psychological laws.

Q. 5. In what proportion does the standard of punishment vary according to the psychology of the victim and that of the punisher?

A. In English criminal courts, as far as I have been able to observe, until a few years ago at any rate the psychology of the punisher, if I understand the term aright, played an almost exclusive part in the standard of punishment. The more old-fashioned judges regarded crime almost universally as a deliberate departure from right conduct which should be punished with great severity. This tradition is now in course of being broken down, and some of the younger judges are doing their best to take into consideration the "psychology of the victim." There is, however, under the English system very little adequate opportunity of finding out with any exactness

what the "psychology of the victim" really is, and the matter has to be settled rather at haphazard.

Q. 6. If the tortoise had known that he could not keep his mouth shut, could he have taken any measures to prevent himself from falling?

A. (A). He might have asked the swans to fasten him to the stick, or refrained from following the swans at all. If he had shut his eyes he would not have seen anything about which to question the swans.

(B). Assuming him to have been a very intelligent creature, he could have either made up his mind to live in the dried-up lake until the rains came, or stuffed mud into his ears as Ulysses put wax in the ears of his crew when approaching the Sirens.

(C). If the knowledge that he could not keep his mouth shut was his before he started on his flight, the tortoise could have abandoned all idea of leaving the ground.

But if such knowledge flashed upon him in mid-air, seeing that he was physically incapable of holding on except by his mouth, there was no means to prevent himself from falling other than to try not to talk, a course rendered harder by the sudden realisation of his danger.

(D). It would have been better not to start on such a hazardous journey. Such an adventure was not likely to end successfully for so very, very foolish a tortoise! We often hear "slow and sure," but I have noticed that the slow ones are anything but sure; they are usually dull, stupid, and wanting in common sense.

(E). Yes, he might have had himself tied on to the back of one of the swans, and if the journey was too long for one swan to carry him all the way, they might have halted and he could then have been tied on to the back of the other swan, so as to give the first swan who carried him a rest; or he might have been tied to a leg of each swan

and hung on at the same time to the stick to help to balance himself.

Q. 7. Does this fable mean that a talkative or a curious person cannot always have common sense ?

A. (A). A talkative or curious person may not have common sense, but if talkativeness and curiosity were eliminated from his character he might lack other qualities which are important and fundamental.

(B). It does not necessarily follow that because a man is talkative or curious he is devoid of common sense, for there are times when it argues a large amount of common sense to talk much or to be inquisitive.

For example, suppose in a room full of people a man finds that he has a wider knowledge of the subject under discussion than any other person present, then common sense would justify him in taking the lead in the conversation ; so also would one in ignorance of the topic be justified in asking questions thereon, the one to educate others, the other himself.

Lack of common sense would be indicated in the above examples if neither knew when to stop, the former talking, the latter inquiring, for both courses would probably in the end prove the ignorance of the speaker.

(c.) As regards what is apparently meant by the fable, the answer is in the affirmative.

As far as my own observations are concerned, I should say that a considerable proportion of talkative people (about 33 per cent. perhaps) have the average proportion of common sense. Perhaps a larger proportion (say 50 per cent.) of non-talkative persons would be found to have common sense. People who are curious seem to have at least as much common sense as others, perhaps rather more.

The proposition that a common-sense person cannot sometimes be curious or talkative, I think would not be true.

Talkativeness or curiosity by distracting attention may for the time being deprive a person of his common sense, and, I think, usually does so.

(D). A very talkative person may sometimes be a very wise person, but in that case he must have passed part of his life in studying, learning, and educating his mind so that his natural talent for expressing himself in words might be highly polished and brought to perfection. But such people only talk when they have something to say and something worth listening to; they do not talk incessantly upon every trivial subject, without understanding what they are talking about. There are talkers who enthral you and enchant your ears, and there are others who irritate and annoy you.

(E). A person may be very talkative and yet have plenty of common sense. It is only when he is so talkative that he cannot keep his private affairs to himself, or the private affairs of his friends who have confided in him, believing him to be worthy of their confidence, that he shows he has no common sense.

Ordinarily curious persons may have common sense. It is when curiosity rises to such a pitch as to impel those possessed by it to run any risks to find out what they want to know that they show they are wanting in common sense.

Q. 8. What are the different kinds of curiosity?

A. (A). (*a*) Philosophic, about fundamentals.
(*b*) Scientific, about generalisation of laws.
(*c*) Æsthetic, about feelings or emotions.
(*d*) Moral, about conduct.
(*e*) Social, about government or customs.
(*f*) Business, about how to make money.
(*g*) Personal, about the minor actions or thoughts of one's associates.

These are, I think, the main divisions, but of course there are innumerable subdivisions.

(B). The first and most valuable kind of curiosity is the desire to acquire learning in order that it may be useful to mankind. Under this head comes the enthusiasm of research, also study of history, philosophy, medicine, science, etc., etc. Another kind is the idle curiosity which seeks for gratification in the mental amusement afforded by odds and ends of information of no special use. Yet another kind is the jealous curiosity of natures which resent another person having information which they do not possess.

(C). Curiosity may be classified under two main heads: (*a*) Useful, and (*b*) useless.

(*a*) Useful curiosity includes:

i. Those kinds of curiosity, in its best sense, which tend to broaden the views and increase the knowledge of the world, such as research of all kinds.

ii. Self-education, as opposed to world-education as above.

(*b*) Useless curiosity includes:

i. Idle speculation on matters of no importance to any but oneself, "What does so-and-so think of me?" etc.

ii. Speculation on matters of no importance to anyone at all, including self. Gossip of any kind.

iii. The most offensive type of curiosity. Poking one's nose into other folks' affairs which do not concern one.

iv. A lesser evil than iii. Poking one's nose into other folks' affairs which do concern one.

(D). Curiosity that thirsts after knowledge is the right kind of curiosity, and an individual without that curiosity would not learn much. But a curiosity that is always poking and prying into other people's concerns is very dangerous. Those who are possessed by it make all the mischief in the world. The three wise monkeys will tell you, "See no evil, speak no evil, hear no evil," which means look for the good and you will find the good, but look for evil and you will find it even if it does not exist.

(E). Curiosity to find out nature's secrets.

Curiosity about our life after death.

Curiosity about other people's business, their incomes, their love affairs, their private lives in every way.

Curiosity to learn how all kinds of things are done, for the sake of improving one's mind and ability.

Q. 9. Which curiosity is the greater drain on the psychic forces, a transient curiosity on a great subject, or a permanent curiosity on a small subject?

A. This would vary with individuals, but in the majority of cases which have come under my observation a permanent curiosity about a small subject would be a greater drain on the psychic forces. The reason apparently is that it tends to cause undue fixation of attention, which often produces worry.

Q. 10. Should a single curiosity be sustained and made permanent until it is satisfied, or will satisfaction be quicker if, before satisfaction, the first curiosity is followed by another curiosity?

A. In my view this depends on individual idiosyncrasy. Personally it is better for me, and I get more satisfaction and more quickly if " before satisfaction, the first curiosity is followed by another curiosity." Apparently the reason for this is that one curiosity has a chance to develop and sort out its evidence in the subconscious (see Introduction, p. 3), whilst the conscious mind is not fixed upon it, but probably on something else. I know, however, of some people who cannot dismiss a curiosity when once it has a hold of their minds. Such people would of course do better to sustain and make permanent a single curiosity until it is satisfied.

Q. 11. Is a curiosity of emotion of greater educational value than a curiosity which is limited to intellect?

A. If "curiosity of emotion" means curiosity accompanied by emotion, it has greater driving force and is therefore of greater educational value than curiosity which is limited to intellect, except in the cases where it produces worry or anxiety.

If "curiosity of emotion" means curiosity about one's own emotions, it has small educational value and may easily lead to morbid introspection. (See Introduction, p. 37.)

If "curiosity of emotion" means curiosity about someone else's emotion, it has small educational value except in the case of a man who has some knowledge of psychology and is studying it for some serious purpose.

Q. 12. Does the power of paying attention to uninteresting subjects excite curiosity more than curiosity in uninteresting subjects excites attention?

A. Both in my own case and in most cases I have observed (but not invariably) that curiosity in interesting subjects excites attention more than the power of paying attention to uninteresting subjects excites curiosity. In my experience the power of paying attention to uninteresting subjects very rarely excites curiosity to any marked degree, though of course this power has advantages of its own. (See Introduction, p. 10.)

Q. 13. Which is better for the speedy and sound evolution of the mind?

A. In most cases it is better that curiosity in interesting subjects should excite attention. In a few cases where the power of paying attention to uninteresting subjects is conspicuously deficient it becomes necessary for the speedy and sound evolution of the mind that special pains be taken to acquire this power. (See Introduction, p. 10.)

Q. 14. What is common sense?

A. (A). Common sense is the resultant of well-balanced mental forces under proper control.

(B). Common sense is the capacity for taking shrewd judgment of given facts as regards their practicability, while banishing from the mind all imaginative fancies.

It has been explained as "average understanding," but this definition seems to apply in no way. For common sense is far from being a widely-distributed gift, hence "average" is wrong. It is a grasping of the essential point, freeing it from all superfluous matter, and then subjecting this essence to analysis.

(C). Love, joy, kindness, happiness, making others happy, always looking on the bright side of things—all these are common sense and uncommonly sensible, for they make for contentment. It is sound common sense to make yourself happy under all circumstances, and it is also common sense to try to make a provision for the future. Common sense is really spiritual, though it is generally considered purely material. But spirituality and materialism should be interwoven if we desire to live wisely and happily in the world. "Without the vision the people perisheth."

(D). Common sense is to think well before acting and speaking, and to know in your own mind that what you are going to do or say will not bring you into trouble afterwards.

If you have once done something which has brought you into trouble, common sense gained by experience will teach you not to do the same thing again.

(E). Common sense is complete control by the mind of the emotions, which will thus allow unprejudiced analysis.

A child governed by his emotions will show no common sense. Train that same child in self-control and he will develop common sense according to the amount of his self-control. (See Introduction, p. 35.)

Q. 15. On what is individual common sense based?

A. (A). There is but little conclusive or even valid evidence on this point, but it is probably based upon:

(*a*) An accurate observation of all matters likely to have a practical value;

(*b*) A serviceable memory which tends to bring up the right matter in a convenient form;

(*c*) A quick judgment for the essentials of a situation or the main outlines of a personality; and perhaps

(*d*) A power of keeping one's presence of mind under somewhat startling conditions.

(B). Control of the mind over the emotions. If in a moment of danger one is able to measure the peril fully and at the same time analyse the means of escape, thus excluding the panic of fear, or if, while recognising that there is no escape from the impending catastrophe, one accepts the situation as inevitable and remains calm and controlled even in the face of death, that shows the balance and power of the mind keeping away self-pity and fear.

(C). Individual common sense is based upon:

(*a*) Activity of the subconscious mind, in quick receipt of impressions, in observation of detail, and capacity to weigh same—all in the subconscious mind, not voluntary thought. (See Introduction, pp. 3, 17.)

(*b*) Prenatal influences, especially such as in the past bore upon conditions similar to the present. Much common sense is based upon hereditary knowledge, called instinct.

(*c*) A quick analysis of values, which gives balance to the mind.

Q. 16. Is national common sense the aggregate of individual common sense?

A. I hardly think it could be correctly so described. National common sense does not, like individual common sense, have to consider evidence on complicated matters so much as to trust the right people even when they are not externally attractive. The confidence placed by Englishmen in the Hanoverians and in Robert Walpole seems to me to be an instance of what I mean.

Q. 17. Does physical environment modify common sense more than one's own mental environment modifies it, or *vice versa?*

A. (A). I think not. Very unfavourable physical environment may "modify" common sense, if by that is meant temporarily depriving one of it. For instance, very hot climates will deprive me of it almost entirely, but beyond a temporary obscuring of the power I know of no instances of modification. On the other hand it is possible to select a mental environment that will favourably modify one's common sense. (See Introduction, pp. 29-31, 66, 67.)

(B). Common sense will be modified only through one's mental environment, but this mental environment may be affected by the physical environment, as by extreme heat or cold, starvation, etc. But as long as one can control and restrain the emotions, the physical environment cannot greatly affect the mental environment.

Q. 18. Does common sense depend more on nature's gift than on cultivation?

A. (A). In the present imperfect state of knowledge it is probably safer to say that it depends upon nature's gift. There are, however, qualities in many persons which might probably be developed into common sense, but which under existing conditions cannot be so developed. With the progress of psychological research a time will probably come when methods of developing common sense will be elaborated much more fully than can be done at present.

(B). It depends upon nature's gift in so far as inherited knowledge, *i.e.*, instinct, will carry one, but inasmuch as it may be cultivated by self-control or control of one's emotions, I am inclined to believe that cultivation has an equal share with nature, if not a larger share. In the type of man who is constantly coping with the elements, such as the fisherman, one finds common sense strong. Is it

not due to his realisation of the futility of emotion as measured against nature?

Q. 19. If common sense depends on cultivation, is the cultivation voluntary or involuntary?

A. (A). In most cases known to me it is involuntary and due to the pressure of circumstances, and often to the hardships which come from the want of common sense. Some few psychologists have tried to do this voluntarily, that is, as I understand, by some deliberately adopted mode of training.

(B). If common sense is to be developed by cultivation it should be done when one is very young, for then, although it may be through the voluntary will that the emotions are at first controlled, acted upon by love and example, it becomes involuntary very early in life through habit and custom. The involuntary act is of greater value because in moments of danger when one must act quickly there is little time, if any, for the voluntary thought or act. If one sees a child in the water drowning, and one decides after thought that it is right to risk one's life to save the child, the chances are that the child will be drowned before one has acted. The one who instinctively plunges in and saves the child before it sinks is the one whose act is, as it were, involuntary. He is impelled by instinct, intuition, or subconscious will, or some thought long prior to the moment, not by his conscious reasoning powers.

Common sense is not the result of present conscious reasoning, it is the result of some past thought, the thought having, as it were, become subconscious. It is our bank balance which we have put away from our conscious thought for time of need. (See Introduction, p. 17.)

Q. 20. Do you think it is true that the less men think the more they talk?

A. (A). In spite of such maxims as "silence is golden, speech silver," which have their proportion of truth, it is

too sweeping a theory to maintain that all talkers are thoughtless. Among public speakers, notably in Parliament, though there are many (perhaps the majority) who speak before thinking out thoroughly what they mean to say, there are still others who never allow a word to leave their lips without previous deep thinking.

(B). It is generally true that the less a man thinks the more he talks, although some men never think and are too lazy to talk. Habits of thought engender mental control, and great talkativeness is evidence of lack of control, consequently the less one thinks the more one talks.

(C). It is perhaps true in the majority of cases, but the exceptions are very numerous. Most of us know a certain class of people who seem only able to think out matters by means of talking of them to others, perhaps because they need the stimulus of the others' minds, perhaps because the mere act of talking causes their brain to work better.

(D). One would judge a man by the quality of his utterance rather than by the quantity. By the subjects that interest a man one may judge him. If they are small and petty details of life, one may know his mind cannot rise above these. If his interests are world-wide, one realises the scope of his mind; if they are universal one cannot always follow the scope, it is so vast.

(E). No, the talkers who talk tiresome nonsense think, but they think trivialities. They are content to skim the surface of the most profound subjects. They talk without considering. They are so conceited that they imagine themselves brilliant conversationalists when they only bore people.

(F). It depends entirely on the man. One may be a great thinker with a tremendously clever brain, and at the same time be very talkative. Another man with hardly any brains may also be very talkative. Some men are very silent characters and yet great thinkers.

Q. 21. If the tortoise had thought more, could he have saved himself? (See Introduction, p. 68.)

A. (A). Had the tortoise thought more he could certainly have saved himself. First he might have recognised his own limitations as regards silence and refrained from taking the trip; then he might have realised that what the people below were saying was no concern of his; and failing in this self-control he might have had a few seconds' patience to wait until they landed before gratifying his curiosity. He should always have kept well in mind that a word would make him let go the stick.

(B). The question whether by thinking more the tortoise could have saved himself depends on the degree of curiosity in his nature. If his curiosity were normal, then by continuous thinking that he must not let it get the mastery over him, but must concentrate all his energies on holding his jaws closed on the stick, he could have prevented the fall.

But if, as it appears, curiosity was his chief weakness and exercised a supreme sway over all his other mental qualities, no amount of thinking could have saved him from its consequences.

(C). Certainly. He would then in his perilous position have thought only of his safety.

(D). If he had thought more of his danger he would perhaps have remembered to keep his mouth closed. But it is very difficult to teach the foolish. They generally have to learn by experience, and the school of experience is a hard one, yet the majority are so careless and forgetful that it is only after much suffering and tribulation that they attain wisdom. But even the wisest will fall back into foolishness if they become conceited. Solomon with all his wisdom was wanting in intelligence in his old age. Each day our life begins afresh, and each morning we should ask for guidance from the All-Wise, if we would avoid pitfalls.

Q. 22. Were the swans good friends to him?

A. (A). The swans were not good friends to the tortoise because at first they were going to leave him alone; then they should have recognised his limitations and not subjected him to such danger.

(B). With the exception of one unfriendly act—the intention of leaving the tortoise alone while they went in search of comfort—the swans behaved generously to him. As soon as their forgetfulness had been pointed out to them, they began a series of deeds of self-sacrifice on his behalf. But if it be argued that knowing his inquisitive turn of mind, they should have dissuaded him from undertaking the journey, they must be excused from this charge, since they could not foresee that they would meet with an object likely to arouse his curiosity, and so were not responsible for his downfall.

(C). The swans were very good friends to him, because they did their best to help him and to accede to his wishes, notwithstanding that in so doing they gave themselves a great deal of extra fatigue in flying each with the end of a stick in his mouth.

(D). Yes, they did their part, they tried to befriend him, but his own folly was answerable for the disaster that befell him. Most of our misfortune is generally to be traced to some deed of omission or commission on our own part; it is better to try to understand this truth and not always put the blame on others. We can only alter from within. If we do not see our own deficiencies, we are sure to resent anyone trying to show them to us.

Q. 23. Should people try to know their limitations, so that if they cannot do a thing they may be content to stay where they are, or should they try to accelerate their evolution and thus remove the line of limitation further? (See Introduction, p. 6.)

A. If a limitation is one which is absolutely definite and fixed, it is better to recognise this and stay where one is, but most limitations are capable of being removed, and in such cases it is better to try to remove them if they are of any real hindrance to one's proposed course in life.

NOTE

The tortoise was in the habit of talking, and his inability to lay aside that habit proved his undoing. Should we permit ourselves in any way to become creatures of habit? Is there any habit which we can afford to allow to get the mastery over us? It has been said that "the only habit useful to children is to subject themselves without trouble to the necessity of things, and the only habit useful to men is to subject themselves without trouble to reason. Every other habit is a vice." *

(Q. 1 [c]). Ancient Hindu literature has a pretty story to illustrate the advantages of adaptability.

"Tell me," said the Ocean to the Rivers, "why you often bring down to me huge tree-trunks upon your currents, but never bring me a cane?"

"The trees," answered Ganga (Ganges), speaking for the rest, "resist us as we sweep along and so are broken by our strength. But the slender

* *Emile*, by J. J. Rousseau, p. 125, footnote. Translated by W. H. Payne. Appleton, 1911.

cane, seeing the current, bends before it, and rises unharmed when it has passed."

How many men of mature age are there who can honestly say that if they had known when and how to bend, they might not have avoided many a misfortune?

(*Q.* 10 [A]). People who are incapable of shutting the mind off into compartments when required are unable to dismiss a curiosity from their minds.

Is it true that some nations are more curious than others? Is it also true that some nations during certain centuries of their development are more curious than during certain other centuries of their development? If so, can you support the statement by quoting instances from history?

(*Q.* 20). The Hindu teacher thus represents in metaphorical language the average proportion of talk in which a sensible person should indulge: reading, one ounce; listening to learned people, two ounces; talking himself, half an ounce. That is to say, his conversation should amount to only one-sixth of his reading and listening.

The stupid tortoise could not resist the pleasure of chattering, and found that his choice of the pleasant in preference to the difficult course of silence cost him dear. He failed to realise a reality. "In this renunciation of the pleasure principle in favour of adaptation to reality demanded of humanity, education is our most

valuable means of assistance."* Students might try to gauge how far the Hindu system of psycho-analysis, as shown in the above text, could help them in that direction.

In the *Kath Upanishad* we find: "Living in the midst of ignorance and regarding themselves as intelligent and learned, the ignorant go round and round, in many crooked ways, like the blind led by the blind." A classification of fools according to the Hindu may interest Western readers: (1) A "simple fool," one who is a fool and knows that he is a fool; (2) a "compound fool," one who is a fool but refuses to admit even to himself that he is a fool; (3) a "complex fool," one who is determined to remain a fool all his life. Hindu psychologists have laid down different methods for handling each case. (See Introduction, pp. 33, 34.)

The answers to the questions in this text are by three ladies, including two peeresses, and by three gentlemen, one of whom belongs to the legal profession. Each student was given only such questions to answer as were considered most suitable to his or her mentality.

* *The Psychoanalytic Review*, July, 1916. "Significance of Psychoanalysis," p. 335. New York. *Cf.* also *The Psychology of the Great War*, by Gustave Le Bon, pp. 41, 121.

INFLUENCE OF PAST EXISTENCES

Men and women here on earth are but the harvesters of the fruits of their sowing in previous lives. In illustration of this, hear the story of Asoka Mala and Hatha Sarman!

There was in Kausambi a young girl named Asoka Mala, whose loveliness caught the eye of Hatha Sarman, a rich but ugly Brahman, who saw in her soft, dark beauty a pendant to his own age and ill-looks.

Q. 1. Is it natural to admire greatly in others those qualities which we lack ourselves; or does this depend on temperament, some natures being inappreciative of qualities which they do not themselves possess?

A. (A). Beauty must force admiration even from the most jealous. It is different to mere prettiness, which is often only a matter of taste. Beauty compels our notice; it is more insistent than wealth or rank. It is the aristocracy of nature. We often admire those who are the opposite of ourselves.

(B). I think it is natural to admire greatly in others those qualities which we lack ourselves. I think also that there are people whose natures are inappreciative of qualities which they do not themselves possess. Jealousy

and envy may prevent the latter class of person from generously admiring others.

Q. 2. Is there such a thing as unqualified ugliness?

A. (A). Yes; an ugly mind in an ugly body. Ugliness of person is often allied to a disagreeable nature, because a beautiful, kind disposition will make the homeliest features appear attractive.

(B). I have never seen unqualified ugliness in the human form or mind.

Having set his heart on making her his wife, he sought her parents to ask her hand in marriage, but, alas! the damsel would have nothing to say to the proposal; and when her father, Bala Sena, found that she would not deign to cast a glance at the forbidding, determined features of her ill-matched suitor, he did not press the matter. But Hatha Sarman, balked of his desire, raged like a madman, and taking up his position at the door of Bala Sena's house, swore a terrible oath that he would sit there till the maiden should be given to him.

Q. 3. Would you call Hatha Sarman persevering or obstinate, or is there another adjective which better describes his conduct? (See Introduction, p. 27.)

A. (A). He was impertinently persistent in a very unpleasant and objectionable manner, and yet he succeeded. But sometimes success, especially when gained in such a domineering way, is really failure. People may give in, but if they only yield lip-service it cannot be called success.

(B). I should not call him persevering, but persistent, as perseverance is almost always used to mean continuance

in a good course, while persistence often carries with it the idea of annoying action. He was certainly importunate and obstinate—insanely so.

Q. 4. Is perseverance ever an undesirable quality?

A. (A). When allied to a perverse ideal; when we persevere in evil or wrongdoing; when we only doggedly think of what we desire ourselves, without any consideration for other people. (See Introduction, p. 27.)

(B). We are apt to consider perseverance an undesirable quality when a person resolutely pursues a course which we consider evil. Persistence in right doing is admirable, in a wrong course it is misapplied energy.

This strange manner of laying siege resulted in the capture of the fortress, for the father, afraid of causing a Brahman's death, at length consented to the marriage, and the girl was forced to accept Hatha Sarman, in spite of her declaration that even if he married her she would not remain with her husband.

And she kept her word, for after the wedding she fled with another man.

When Hatha Sarman discovered that his bird had left the cage, he went out in a towering passion to find the house where she had taken refuge, and that night he set fire to it, burning it to the ground. The couple escaped, but this calamity destroyed the lover's equanimity, and thinking the alliance too dangerous to be worth the risk, he abandoned the young wife to her fate. So she was turned adrift, with Hatha Sarman in violent pursuit upon her track.

Q. 5. How do you think the young woman felt when her lover left her?

A. (A). I think if she had a strong character she would congratulate herself upon a lucky escape. Her lover must have been a contemptible creature, with very little affection for her, or he would not have forsaken her—a character quite unworthy of being loved.

(B). I should say she despised her lover, and was very frightened lest she should be caught by her husband. She would perhaps feel overwhelmed by loneliness, as by her action she had cut herself off from everyone.

For a time she contrived by fleetness of foot and quickness of wit to elude him, and within the walls of her native city she sought protection as a servant in the household of a wealthy Rajput, a friend of the poor and helpless, who would have taken measures to imprison her persecutor had she not dissuaded him. One day, however, she ventured alone outside the house, and to her horror perceived the Brahman shadowing the dwelling, waiting for her to appear. His insane grief had reduced him to a pitiable condition of emaciation, his sunken eyes burned with frenzy, and when the victim emerged from her hiding-place he rushed upon her with brandished sword to take her life. In desperation she fled to the royal palace, where the warder, seeing her distress, opened the gate quickly, shutting it as swiftly in the face of her pursuer, who was left outside.

Rushing in terror into the presence of the King and Queen, she told her story, and implored their protection.

"Be comforted. No one shall harm you," they said to her reassuringly.

Then, turning to the attendants, they gave orders that the Brahman should be brought before them.

He entered, and in dumb wrath stood there, gazing on Asoka Mala, his limbs quivering and his eyes inflamed with passion.

"Why, O Brahman," asked the King, "do you try to take this woman's life and set fire to your neighbour's dwelling?"

"She is my wife," he replied, "and has left me for another. How could I endure so black an injury?"

At this Asoka Mala, fearing the law might give her back into his hands, called upon the gods:

"O heavenly powers," she prayed, "bear witness for me here! Did not this man marry me by force, and take me against my will from my father's house? Did I not then say I would not remain with him?"

Q. 6. Was she justified in leaving her husband?

A. (A). Certainly, if she was forced into an undesirable marriage by her father. A woman has a right to live her own life and think her own thoughts, and the sooner women are brought up and educated with this idea the happier it will be for the race.

(B). She ought not to have allowed herself to be forced to marry him, but having married him she was certainly not justified in running away with another man.

And in answer to her prayer a divine voice was heard:

"Asoka Mala speaks the truth. But hear her history. She is not a mortal; she is the daughter of a noble king of the Vidyadharas (supernatural beings), and possessed so marvellous a beauty that she was too disdainful of all her suitors to choose between them.

Q. 7. Is everyone guilty of vanity to a certain extent?

A. (A). Possibly; but it is strange how often one finds an inordinate vanity allied to a really brilliant intelligence. One would expect a superior intellect to know the weakness of conceit, for the more we know the more we must realize our profound ignorance.

(B). No; I should say that most people are guilty of vanity, but not all. There are undoubtedly certain beautiful characters that have not a vestige of vanity. I do not think St. Francis of Assisi had the least touch of it; neither had Joan of Arc.

Q. 8. Is a proud woman apt secretly or openly to despise men who are in love with her?

A. (A). She would not despise them, but she might be indifferent to their admiration. The more attractive a woman is the less she troubles about men's homage. She is quite accustomed to it. It is only those women who are unaccustomed to men falling in love with them who set undue store by their flattery.

(B). A woman may despise those who love her. Much depends on the quality of their love for her. According to the quality of the love expressed will the woman judge the man. A woman's intuition in this is seldom at fault.

"In anger at her haughty pride, her father pronounced a curse upon her, saying: 'Thou shalt be born upon the earth as a mortal, and there shalt be forced to wed an ugly Brahman, whom thou shalt leave for another man; but the Brahman shall pursue thee, and in fear thy lover shall abandon thee. And the Brahman shall try to slay thee, but thou shalt escape, and shalt be freed from thy curse in the palace of a king.' This Asoka Mala is that same maiden, the end of whose curse is nigh, for she shall now return to her former home, and, entering her former body, she shall wed a Vidyadhara prince, with whom her life shall pass in perfect happiness."

Q. 9. Is pride a virtue or a vice?

A. (A). The pride which prevents us from doing a mean or paltry action is a virtue, but the pride which tells us that honest endeavour and hard work are things to be ashamed of is false and unworthy pride. Pride, as a rule, costs us much more than it is worth, and I should say it is more generally a vice than a virtue.

(B). Whether pride is a virtue or a vice depends on the character of the person in whom it appears and on the nature of the aims which it inspires.

Nearly all vices are virtues gone astray, and pride goes astray very easily. We ought to have a different word for pride as a vice.

A great man may be justly and nobly and naturally proud of his achievements. Compare Horace's "Exegi monumentum" and Sir Christopher Wren's famous "I build for eternity." Even if pride be a fault, it is not the worst fault, and often prevents other faults from springing

up. A proud man, for instance, is not so likely to be envious.

There is a proper pride that allows no one to take a liberty, and there is the kind of pride that without sufficient reason thinks itself better than anyone else. The latter is a vice, the former is a virtue.

Q. 10. Is a woman justified in being proud of her beauty?

A. (A). Yes. Beauty is a glorious gift, a joy and a delight, and one should certainly take a pride in it and cultivate it. A beautiful woman is God's masterpiece. Nothing so compels admiration, and a woman is fully justified in taking the greatest pride in her beauty, but not in being conceited.

(B). A woman is quite justified in being proud of her beauty, but not in being vain of it. A proper pride in her loveliness would cause her to regard it as a precious gift, and to do all she could, by leading a useful, happy life, to preserve it. A woman vain of her beauty is constantly and inordinately striving to attract admiration; not so a woman who is properly proud of it. Pride in her beauty is a natural trait in woman; vanity is a perversion of her nature.

Q. 11. Is it easy to take delight in one's own good gifts without being conceited and disdainful of others?

A. (A). Yes. Those who take the greatest delight in their own beauty and comeliness are, I should think, those who are the most likely to appreciate and admire the good looks and charm of others. Disdain and conceit belong to a low order of physical beauty as well as to an inferior intelligence. People who are really beautiful, whether physically or mentally, are not envious.

(B). It may not be easy, but it has been successfully accomplished. Some of the greatest scholars have been

most unassuming in their behaviour. On the other hand, many otherwise great men have been noted for ostentation and vanity. Perhaps one reason why the temptation to conceit is strong may be because men know well that many people are apt to esteem one at one's own valuation rather than by the results of their observation and comparison; and so men may feel that a certain amount of conceit, provided it is not allowed to grow too apparent, will gain them a large circle of admirers more quickly than if they were self-effacing.

But the great reason why one grows conceited and disdainful of others is that one admires oneself more than those talents or qualities which one is conscious of possessing in a marked degree. I do not think that a man with a deep love of art for its own sake would be conceited if he had painted a great picture. Even before the masterpiece was finished the idea of a fresh one would be springing up in his brain; he would all the while be pursuing an ideal, and would be too conscious of how far his achievement fell short of his dream to allow room for conceit.

Q. 12. What is the difference between pride and vanity?

A. (A). You may be proud of your old lineage or of your mental gifts, but vanity is concerned with that which is purely physical and material.

(B). Pride means self-esteem, more or less justifiable; vanity includes overweening anxiety for the esteem of others, and often exists without any reason.

Vanity has always a bad, shallow significance, and is mostly used of small trifling matters, which in the owner's eyes assume an exaggerated importance. Pride may have a good or bad significance. A man who would be angry if accused of vanity would probably not mind admitting

that he was proud, because "proud" implies that he has some reason for his self-esteem.

Q. 13. Are pride and love incompatible?

A. (A). Not at all. An intensely proud man may be adamant to all the world except to the one who holds his love. But I think intensely conceited people are incapable of any very strong affection, because they cannot concentrate for long except on themselves.

(B). Deep love would cast out all pride between the lover and the loved one, just as there is no fear in perfect love. One might, however, feel proud of being loved, or of loving someone worthy of love.

The divine voice ceased, and suddenly in the silence, as all were gazing upon Asoka Mala, she fell lifeless to the ground. King, Queen, and courtiers wept at the tragic fate of the poor suppliant; even the insane fury of the Brahman, Hatha Sarman, was calmed, and tears streamed down his sunken cheeks.

But swiftly his passionate grief was checked, and the onlookers saw a sudden gladness irradiate his face.

"She is dead. Then why do you rejoice?" they asked him, amazed at the changing emotions.

"The memory of my former birth has come to me," he replied. "Listen while I tell you of it.

"In a glorious city on the Himalaya lived the son of a Vidyadhara, a young prince, so vain of his good looks that he refused to marry a princess of high rank merely because she was not beautiful.

Angry at the insult to the lady, his father pronounced a curse upon him, decreeing that he should be born a mortal, and an ugly one to boot; that he should fall in love with, and forcibly wed, a maiden named Asoka Mala, a goddess also under a curse, who should abandon him for the sake of another; that, full of frenzied passion, he should commit crime and attempt murder; but that when Asoka Mala should be released from her curse he should remember his previous life; his curse, too, should cease, and he should return to his former body, free from vanity, and marry the princess whom he had once rejected.

Q. 14. Is personal vanity more despicable in woman than in man?

A. (A). It is more despicable in man, for men have for many generations been taught to be above all such smallness and pettiness, whereas women have always been taught to place beauty far above all other attributes, and to strive to attract by their good looks.

(B). It is unmanly in a man to be vain of his looks; it is more excusable in a woman, because looks are among her chief assets. Men are partly responsible for women's personal vanity.

Q. 15. Does physical beauty touch the soul more than merit? Is the soul greatly affected through the eye?

A. (A). What is the soul? If it is a spark of the Divine, physical beauty cannot affect it. But I would rather say that sweetness of character, not merit, would be more likely to gain most friends in the long run. One may be very meritorious, but extremely unpleasant.

(B). Physical beauty makes a far swifter impression than

moral or intellectual worth, and hence its power. Those in whom the æsthetic sense is highly developed, and shallower natures that will not or cannot dive beneath the surface, are both strongly attracted by beauty. Beauty is a great gift, conferring a very high æsthetic pleasure. It is not in the face alone, but in form and movement also that beauty is apparent. The question of whether beauty touches the soul more than merit depends on character and temperament. To some merit could never appeal in the same degree; for others beauty would have little charm if unaccompanied by mental or moral excellence.

Q. 16. If a man is an ardent admirer of beauty, is he wise to look for that in the woman he asks to marry him?

A. (A). An ardent admirer of beauty may also be spiritual, in which case he would—although looking for physical perfection—require beauty of expression, which in the order of beauty is placed before beauty of features or colouring. One may see perfect features with an evil, discontented expression; and one may find in a commonplace face with bad features a beautiful expression. The latter is rightly classed as the higher beauty.

(B). I think there are some natures to which satisfaction of the eye is a necessity; and if a man is an ardent admirer of beauty, he would do well to look for that in the woman he asks to marry him. It is foolish to say that beauty may not last, or his taste may change. A lovely woman's looks alter with years, but they never grow ugly. If a man loves her, she will always be beautiful to him. The beauty of a woman at thirty is different from that of a girl of twenty; that of a woman at forty or at fifty is different again, but it is all beauty. The years give character to the face, and even though some of the freshness fades, the expression gains in depth.

The sight of a beautiful woman is a daily and hourly

satisfaction to those about her. An ardent admirer of beauty might grow accustomed to a plain wife—is there anything to which one cannot grow accustomed?—but why should he deprive himself of a great æsthetic pleasure, and run the risk of deadening his sense of the beautiful?

Q. 17. If one is a great admirer of physical beauty, is it possible to look without repulsion on a form or features marred by some physical defect?

A. (A). No; one cannot help being repelled by unredeemed ugliness, but happily it is very rare, as an ugly face may be quite pleasant and humorous-looking, and therefore not repulsive. I think that only the *mind* can make a person really repulsive.

(B). Perhaps one might, after long use had so accustomed one to the defect that one had grown to forget it, for habit is everything. But I do not think the deadening process is good for the admirer of beauty. Just as it actually hurts a musician to listen to discord, so it is a pain to some people to look at physical defects. Can the painful process by which the consciousness of ugliness is numbed be of benefit? Sometimes it may be inevitable, but it seems none the less a matter of regret.

Q. 18. Is it good to try to master such repulsion?

A. (A). I often wonder whether it is. I almost think it is not. I believe that if we have a well-balanced mind, and do not take absurd and violent likes and dislikes, as some foolish people do, such feelings are sent us as a warning to avoid certain people; and, any way, I am one of those who believe, and have always found, that good-looking people are nicer and kinder.

(B). Yes; the sooner one can repress the feelings of repulsion the better, especially for the sake of those who have to bear the physical infirmity. At any time it is a

valuable faculty to be able to shut off unpleasant sensations; but it would need a good deal of mind training to accomplish this. (See Introduction, p. 29.)

Q. 19. If one were always endeavouring to master such repulsion, would it make one appreciate beauty more, or might it make one lose one's sense of beauty?

A. (A). It should not make any difference. I have never had a feeling of repulsion for anyone without finding out that their character was worthless, quite apart from their looks. One can never lose one's sense and appreciation of beauty. Beauty is indeed a "joy for ever."

(B). If a lover of beauty could entirely rid himself of such repulsion, it seems to me that he would be approaching the philosophic ideal, in which nothing would have power to move him. But in that case his sense and love of beauty could not remain so strong. Extreme sensibility in one direction appears likely to be accompanied by extreme sensibility in the opposite direction, and a nature unmoved by physical ugliness seems unlikely to be touched by physical beauty.

Q. 20. Is it desirable to have no repugnances?

A. (A). Perfection demands no repugnances, and when we reach that ideal condition no doubt we shall have conquered self sufficiently to see things in quite another light; but now we see "through a glass darkly," and are far from perfection.

(B). From the philosophic point of view it is of course desirable to have no repugnances, and no doubt one goes through life with fewer jars if one is not of an impressionable nature. But the danger of hardness and indifference has to be guarded against, the risk of the sensibility becoming negative.

Q. 21. Does it indicate a hypersensitive nature to be greatly repelled by physical defects?

A. (A). No; a sensitive, critical nature must be more affected than others by defects in those with whom it associates, but it has to learn the great lesson that we have no right to expect more than we can give—yet, alas! most of us do.

(B). If the defects are serious, it does not indicate a hypersensitive nature to be repelled by them, but the disposition to grow irritated over slight peculiarities should be repressed. Over-sensibility makes one unhappy oneself; want of sensibility causes hardness of heart, leading to injury to others. Either extreme is to be avoided.

Q. 22. Are men less liable to be thus affected than women?

A. (A). No; I think they are much more liable. Men judge much more by appearances than women do. To appeal to a man a woman must be attractive—physically attractive—before she can hope to gain admiration for her other qualities.

(B). No. A woman often begins immediately to think how the physical defect can be remedied, and is therefore less easily repelled by it.

"I, my lord, was that Prince, and now my punishment that I have endured so long because of overweening vanity is at an end, and lo! I may return to my fitting rank and condition. See what grievous sin is caused by a disdainful, haughty spirit, and what unhappiness may ensue from it!"

With these words the bystanders saw a change come over his countenance. The sunken cheeks grew full and young, the eyes bright, the

frame strong and vigorous, the repulsive features pleasant to look upon, and, behold, he stood before them a living testimony to his story's truth!

Then he took the poor body of Asoka Mala and cast it in pity into the Ganges, making it invisible by the aid of his magic power, that her sad, eventful life on earth might end in quietness. And he sprinkled holy water from the sacred river round the Queen's chamber, and, inclining his head in homage before the King, flew up to heaven to seek his princess in the skies.

Q. 23. Why did not Asoka Mala's body also assume its former shape?

A. (A). Probably the narrator of the fairy-tale loved variety, and wanted to give ample scope for ingenious speculations.

(B). The terms of the curse were that she should return to her former home and enter her former body there, perhaps because, as a woman whose pride had suffered, she might have shunned the publicity of appearing in her altered form.

Q. 24. Are women attracted to each other by beauty?

A. (A). Not entirely. They are less blind to defects in their own sex than in the opposite sex, which is, I suppose, a law of nature, for love is blind.

(B). A plain woman is often attracted to a beautiful one by her beauty, but beautiful women are not attracted to each other by beauty alone. Attraction between women is seldom as lasting as that between men. (See p. 114.)

Q. 25. Is being beautiful sufficient in itself to justify existence?

A. (A). Certainly; and a very good and sufficient reason. We were intended by the Giver of all good—all of us—to be beautiful, healthy, happy creatures, but, alas! vice, crime, and disease, have made beauty the exception instead of the rule. Were we taught to live rightly, and to consider illness a crime, we might all be pleasant to look at, and amiable, lovable beings, as we ought to be. Disease is a shame and a blot upon our so-called civilisation; it is comparatively rare in uncivilised races.

(B). It is certain that human existence is not justified by beauty alone. Flowers seem to justify their existence by their beauty alone, but that is only from the human point of view.

Q. 26. Name a really useful thing that is at the same time very beautiful?

A. (A). A beautiful horse, a beautiful ship in full sail, a beautiful house, are three beautiful things whose utility is self-evident. But there is no reason why everything useful should not also be beautiful. Even the scent of a beautiful rose is useful in keeping off disease.

(B). Ruskin said that everything that perfectly fulfils its function is beautiful. That assertion seems to me too sweeping, probably because my conception of beauty is limited.

A house may be most beautiful in design and very useful to live in. A great cataract, the energy of whose waters had been harnessed to produce mechanical power, might be both useful and beautiful, provided no unsightly buildings or engines intruded to mar Nature's grandeur.

The Himalaya are renowned for their grandeur and beauty; their utility lies in the fact that they form a barrier which has protected India from incursions on the

north and north-east. Mountains have an effect on the climate in their neighbourhood, and while beautiful in themselves may be useful in rendering fertile the districts near them.

Q. 27. Arrange in the order of your preference as most desirable in man and woman respectively:

1. Beauty of form;
2. Beauty of feature;
3. Beauty of colour;
4. Beauty of movement;
5. Beauty of mind.

Give reasons for your arrangement.

A. (A). Beauty of mind or expression is acknowledged by most to come first in order, then beauty of features and beauty of colouring, but I put beauty of form next to a beautiful expression. A beautiful figure is generally graceful. Of course, beauty cannot be ideal unless the mind has beautiful thoughts, for ugly, evil thoughts will show through the most beautiful countenance, so that in reality beauty of mind is the first in the order of true beauty.

(B). I think the order is the same in the case of both man and woman—*i.e.*:

1. Beauty of mind;
2. Beauty of form and movement;
3. Beauty of feature;
4. Beauty of colour.

Strength being an admired characteristic of the male, man's mental equipment should include power and energy, which I should value more highly than physical advantages.

Beauty of form and movement is, to my mind, more valuable than beauty of feature in man. Beauty of

feature and colour is unnecessary in man. To be handsome is, no doubt, advantageous, but not to be beautiful, as beauty in its essential softness and harmony is not a natural characteristic of the male. A strong, well-proportioned body, free and natural in its movements, is more desirable in man than handsome features or beauty of colouring, for man usually has functions to fulfil in the world that call for strength and endurance.

If "most desirable" means desirable from the moral point of view, then beauty of mind must come first in the case of both man and woman. If "most desirable" is to be taken from the worldly point of view, as helping one to get on, then probably beauty of form, movement, or feature would, in the woman's case, come before beauty of mind. External attractions are so much more readily grasped than mental or moral ones.

One can easily imagine a beautiful face in conjunction with an ungraceful body, but I do not believe that much distinction need be drawn between beauty of form and beauty of movement, as a really beautiful form could hardly move ungracefully. I have, therefore, classed beauty of form and movement together.

To my mind, beauty of form and grace of movement constitute an even greater attraction than beauty of face, and, as a rule, those who possess them are not without some fairness of face. Grace has a charm that outlives beauty of colouring. I do not think it would be a mistake to put grace of form and movement on an equal plane with beauty of mind, for outward beauty of form and movement indicates harmony within, and harmony is an essential characteristic of true beauty, whether physical or psychological.

Beauty of colour I have placed last; at the same time, feminine features could scarcely be described as beautiful if the colouring were unpleasing.

Q. 28. What are the essentials of beauty?

A. (A). Joyousness. A joyous beauty is irresistible, whereas a sulky, disagreeable face, however perfect, leaves one cold.

(B). Simplicity, harmony, tranquillity, truth, naturalness, unity in variety, spirituality.

NOTE

The characters in this story suffered because they could not control their desires, caprices, and emotions. They forgot the teaching of the Rishis: "Both the good and the pleasant approach the mortal; the intelligent man examines and distinguishes them, and prefers the good to the pleasant; the ignorant chooses the pleasant to gratify his senses."

(Q. 6). There is frequently a wide gulf between what one has a right to do and what it may be expedient to do. The question of whether a wife should leave her husband or remain with him has often to be decided by monetary and other considerations.

(Q. 9). Pride, according to ancient Hindu philosophy, is based on high birth, learning, and good fortune, but when man understands aright the nature of these three his pride in them at once vanishes. Pride is said to be the offspring of a union between Unrighteousness and Prosperity.

(Q. 20). On the subject of repression of emotions and instincts it may be asked whether repression in some things does not mean expression in others. In the opinion of Dr. O. Rank and Dr. H. Sachs, of Vienna, "the establishment of ethical standards comes about by repression of these impulses (instinctive impulses of egoism, cruelty and pleasure in mastery) by means of reaction formation, from which formations result the demands of pity, human love, and esteem of fellow-men."* (See p. 430.)

Compare: "The life process is a synthesis throughout. The child comes into the world a bundle of potentialities, some good, some bad; the good must be co-ordinated, the bad eliminated."† (See Introduction, p. 60.)

Do men equal women in the intensity of their jealousy and hatred? Do women hesitate more than men to commit crimes of violence? Is it a fact that "crimes of violence inspired in men by hatred and vengeance are frequently, directly or indirectly, caused by women"?‡

The answers to the questions in this text are by two ladies.

* *The Psychoanalytic Review,* July, 1916, p. 323.

† *Creative Involution,* by Cora L. Williams, M.S., p. 128.

‡ *Nature and Nurture in Mental Development,* by F. W. Mott, M.D., p. 76. Hoeber, New York, 1915.

MIGRATION OF SOUL

Once upon a time in the city of Vetasa there were two young Brahman cousins named Vyadi and Indra Datta, who were extraordinarily attached to each other. In the heart of each burned the same eager ambition, giving them no rest till they had set forth together into the world in quest of learning, for they counted all things, even wealth itself, as naught in comparison with knowledge.

Q. 1. Is wealth a help or a hindrance to the acquisition of knowledge?

A. (a). It should be a help, but there are natures which require the stimulus of poverty to make them work. A person desiring seriously to acquire knowledge would naturally find it easier to study if blessed with sufficient money to do so, and to enable him to pursue his researches anywhere he might wish.

(b). A great hindrance, sometimes an absolute bar. The highest teaching in the world is available only for the poor. "Blessed are ye poor," etc. I know rich men whose lives have been saved by medical treatment, but they will destroy themselves in other ways in spite of it. Knowledge would save them, but they refuse knowledge.

Q. 2. What kind of knowledge does wealth not help men to acquire?

A. The knowledge which poverty teaches, the knowledge which comes through privation and by doing without things, the knowledge of self.

Q. 3. How would you define knowledge?

A. The word is all embracing. It is the gift of understanding. No one has all knowledge, and even with all learning one might still lack love, which is the greatest knowledge of all.

Q. 4. Which is easier, for a poor man with brains to acquire wealth or a rich man with undeveloped mental capacity to acquire knowledge?

A. It would depend on the perseverance and patience of the rich man.

Q. 5. Why is it that an object which can only be attained with difficulty is often prized more than one which may be achieved with ease?

A. (A). I should say largely on account of ignorance as to real value. There are people who value things only by what they pay for them, often not knowing their worth or how to use them.

(B). Because with most of us it is the pursuit of what we ardently desire which is the only real satisfaction. When we have attained our ambition, our mind naturally turns to something else. It is the law that happiness is in the struggle, not in realisation.

To this end they journeyed southwards to the temple of the god Kartikeya, and so propitiated him that he made a revelation to them in a dream, which was the manner in which gods were wont to communicate with men. This dream bade

them turn their steps to the great city of Patali Putra where King Nanda reigned, there to seek out a certain Brahman named Varsha, who would teach them all things worth knowing in the world.

Q. 6. Is man rewarded according to his works, as these men were by the god Kartikeya whom they propitiated?

A. Not always. Virtue in this world has often to be its own reward. Genius has been known to tramp the streets barefoot and starve in a garret. Many contemporary artists of high merit cannot scrape a livelihood, while the works of old masters are eagerly purchased at fancy prices by zealous collectors, Europeans, Americans, and Indian Maharajas. (See Introduction, pp. 40-43.)

Q. 7. Are any of your dreams of a prophetic nature?

A. (A). I have seldom dreamed a dream which I remembered in the morning, but I feel sure that dreams are prophetic sometimes, to some people.

(B). I have not previously thought so. I have known extremely prophetic dreams in others, but I have always considered that they fall within the mathematical doctrine of probabilities, *i.e.*, out of so many thousands of dreams some will be prophetic.

Q. 8. Would you be inclined to follow your dreams if they were of the nature of counsels or warnings?

A. (A). Many of my recent dreams have referred to travelling by rail. This might be a warning not to travel, and as a matter of fact I am against travelling, "globe-trotting," as an object in itself.

(B). If I dreamed a dream which was sufficiently vivid to be remembered as a warning, I might heed it.

Q. 9. Do your dreams give you a clue to your latent powers and otherwise unsuspected defects?

A. (A). I never remember my dreams for long. When I awake I sometimes remember a dream for a few minutes, but when I get up I always forget all about it.

(B). I have not noticed this.

Q. 10. Have dreams always reference to something on which the mind has dwelt in the waking hours?

A. Unimportant and trivial dreams very often refer to whatever the mind has dwelt on during the waking hours, but dreams that are a message and an inspiration, the dreams that matter, are sent from God.

Q. 11. Do you ever in your waking hours feel a sudden revelation of powers hitherto unsuspected in yourself?

A. Yes.

Q. 12. If so, what mood conduces to such feeling of revelation in you?

A. The mood of quiet which comes after exercise in the open air, if I am not too tired.

Q. 13. Have you ever suddenly solved a knotty problem or had a bright idea without deliberate effort, as if by inspiration, even somewhat to your own surprise?

A. Yes. I should attribute it to a sudden inspiration, or a linking up of the mind with other minds thinking on the same subject—telepathy. (See Introduction, p. 75.)

Q. 14. Does a sense of hitherto unknown defects ever come upon you? If so, does this sense follow gradually on a mood of depression, or is it a lightning-like consciousness?

A. Yes. It is generally preceded by depression and is followed by depression, and the depression is always caused by fatigue consequent on mixing for too long a time with other people.

Q. 15. Is it inspired from without or from within?

A. From within.

Q. 16. What things are most worth knowing in the world?

A. The things that are not of the world. Things spiritual are the things most worth knowing.

To Patali Putra, therefore, they wended their eager way, and after some search discovered the object of their journey huddled deep in meditation in a ruinous dwelling overrun with mice, with walls tumbling into miserable decay.

Q. 17. Could a man preserve his wisdom and knowledge amid such squalid surroundings?

A. (A). Certainly! The greatest knowledge in the world was preserved by a man who "had not where to lay His head."

(B). Yes. Some very learned people are quite indifferent to surroundings. Being sensitive and fastidious as regards environment is a habit of education, quite apart from a cultivated mentality. (See Introduction, pp. 29, 30.)

Q. 18. Is knowledge ever stationary?

A. The brain must either accumulate or rust, but one cannot go on accumulating unless one dispenses for the good of others the knowledge acquired. One is always bound to express oneself.

In truth he looked, like his wife, a wretched spectacle, though she at least deigned to notice their presence, and haggard and filthy as she was, received them with due hospitality, telling them her husband's story.

Q. 19. Is a certain degree of external refinement indispensable for mental development?

A. (A). Not at all! Refinement is an education, apart from mental development. The two can exist quite independently, and often do.

(B). If cleanliness is refinement, to me it is indispensable. But I realise that one's life may be led quite apart from one's surroundings.

People, she mournfully related, used to take him for a fool, and because he sat sunk in silent contemplation all the day long they were wont to offer him insults and taunt him as an imbecile.

Q. 20. Why should those who are over-talkative and those who are abnormally silent be apt to be taken for fools?

A. (A). It is dangerous not to go with the majority. The greatest men that have lived have often been called fools and even murdered (Socrates, Savonarola, Bruno) because they ventured to differ.

Lâo-tsze says the greatest wisdom is often mistaken for, or appears as, folly. If a man is too lazy to think, it is so easy to say that the man he does not understand is a fool.

(B). Over-talkative people soon show if they are fools, but the silent folk are not always fools—in fact, they are sometimes quite the reverse.

Q. 21. What is the effect on the mind of keeping silent amid surrounding noise? (See Introduction, pp. 63, 64.)

A. It must be a splendid discipline for the nerves—for those who can do it.

Q. 22. Can you, by keeping silent and shutting out all external impressions, render your mind a blank?

A. No. Before the human mind could preserve such silence the experiment would require to be made for some time.

Q. 23. Does stillness around you help the action of your mind? Or does the sense of something moving, even if it be only the fire burning, or a gas jet flickering, enable you to concentrate better?

A. I like stillness. I find it very soothing. Any noises I find irritating, especially the barking of dogs.

Q. 24. Has every brain some foolish corner?

A. Most brains have foolish corners. The difficulty is to find the wise corner.

Q. 25. Is some foolishness occasionally refreshing to everyone?

A. Some foolishness and play is indulged in by all healthy animals. "All work and no play makes Jack a dull boy."

Q. 26. Which does it need more penetration to discover, the wise man or the fool?

A. The wise man, because it sometimes suits a wise man to pretend he is a fool.

Plunged in grief and dejection, he had gone to do homage at the temple of Saraswati, goddess of learning, and knowing that there can be no gain without previous pain, that pain precedes pleasure and pleasure precedes pain in an infinite chain of cause and effect, he did difficult penance before the goddess in order to obtain learning, till finally the deity, graciously pleased to accept his devotion, conferred on him a knowledge of all the sciences. (See Introduction, p. 42 and pp. 226, 264, 474.)

Q. 27. In your opinion does this theory of pleasure and pain help mental and moral evolution?

A. (A). Certainly. Pain has a great effect on the circulation and so on the function and nutrition of the brain. "Necessity is the mother of invention." Pain sharpens the knives of necessity. "The furnace of living pain" drives men to love and mercy.

(B). Hardships are a good training for both mind and body.

But the gift was bound up with a strange condition: he was not permitted to reveal his learning until he found a Brahman who after a single hearing could recollect what was recited to him. When this prodigy was discovered, he might impart to all he chose the wonderful knowledge bestowed on him by the goddess.

Q. 28. Why should many of us have an impulse to hand on knowledge?

A. (A). Because all knowledge is given to us to enable us to teach others. All and any good must be shared; this is the law. If we tried to keep it for ourselves alone, it would avail us nothing.

(B). Apart from personal gain I doubt if there is much impulse to hand on knowledge. When Varsha could convert his knowledge into gold he did so quickly enough. Another incentive to impart it is that knowledge is often increased in the process, and with more knowledge comes more power.

Q. 29. Can the highest knowledge be imparted to others?

A. Yes, if the others be ready to receive it, but we can only receive the wisdom we can recognise as, and believe to be, truth.

Q. 30. As our knowledge widens, have we less grasp of detail?

A. Probably we learn that detail is unimportant—and yet great things are made up of little things!

"Since that day," concluded his wife, "he has remained in the same melancholy state in which you see him, wrapped in prayer and meditation. I implore you, youthful strangers, to go in search of someone who has that power of memory, and when you have found him my husband will surely grant you all that you desire."

The cousins wonderingly heard the poor woman's tale, and giving her a hundred gold pieces they left the city in quest of someone who could remember perfectly what he had heard only once.

Q. 31. What condition is implied by such powers of memory?

A. (A). Inheritance of brain that has been cultivated by ancestors over several generations, and a natural circulation of good blood.

(B). Great power of concentration.

Q. 32. Would you like to remember everything you heard?

A. (A). Yes, very much.

(B). No, there are many things which it would be quite useless and unpleasant to remember.

Q. 33. Which does the memory retain more easily, the pleasant or the unpleasant?

A. (A). My memory more easily retains the pleasant. This power of retention varies in individuals according to their temperament and mental training.

(B). Memory depends on repetition. One rehearses

pleasant things over and over in the mind after they have happened, and so the memory of them lingers longer than that of unpleasant things, which one dismisses from the mind as quickly as possible.

Q. 34. Can memory be cultivated to an unlimited extent, or is it inherent as a fixed quantity? (See Introduction, pp. 6, 40.)

A. (A). I should think it could be cultivated.

(B). Memory is like every other faculty or talent that human beings possess: each individual has it to a certain degree, one more and another less, but there is in each individual a limit beyond which no amount of cultivation can expand it. Care and a suitable environment can help it to develop up to that limit. Many people—probably most people—never develop their talents and faculties to the extent that they might, and thus a great deal lies dormant which could be utilised.

Q. 35. Is the psychological condition implied by such powers of memory possible without some kind of systematic training?

A. Yes, it is possible, because there are freaks of nature who require no training of any sort. They are born with extraordinary gifts.

Q. 36. Would a boy possessed of such powers of memory be likely to have power of action?

A. (A). I see no reason why that memory should not be allied to other good qualities.

(B). I do not think the boy could make practical use of what he remembered unless he had judgment and initiative as well as memory.

For a long while their labour was in vain, till one day when they had travelled many toilsome

leagues they arrived dusty, footsore, and weary, at the house of a Brahman's widow, and to their amazement found that she had a son who, after listening once to a discourse, could repeat it with absolute accuracy. The boy was brought to them, and to prove his ability they delivered a long grammatical dissertation, which he immediately repeated word for word; then having gone with them to a play, he returned home and recited the whole performance to his mother in their presence, to the intense delight of the two Brahmans.

"We beg of you," Vyadi entreated the worthy woman, "to let your son go with us, to enable us to gain that priceless boon of knowledge!"

"I am well pleased to send the boy with you," she answered. "Day and night I have been wondering where that great instructor Varsha might be found. For when the child was born a voice from heaven revealed to me that he should have this wonderful memory, that he should be taught by a man named Varsha, and distinguish himself as a scholar throughout the world. So take the lad along, and may the divine prophecy be fulfilled!"

Vyadi and Indra Datta with the boy Vara Ruchi travelled, therefore, with all speed back to Varsha, who welcomed their companion as one sent to him by the favour of the gods. Leading the three pupils to a sacred spot, he began to teach them the Vedas and the six philosophical

systems, which the boy remembered after one hearing, Vyadi after two hearings, and Indra Datta after three.

Q. 37. Would such psychological development as the boy possessed help his physiological condition? (See p. 20.)

A. Yes. The necessary good blood and good circulation would be guaranteed by psychological harmony.

Q. 38. Is it possible to conceal wisdom and learning as Varsha is said to have done?

A. (A). Yes. Some people are adepts at concealing their true characters.

(B). Yes, quite. The means of displaying them were wanting. I suppose he spent his time in praying for the means. When he got it, he lost no time.

Q. 39. The strength of which faculties is tested in doing so?

A. (A). Dissimulation.

(B). To a certain extent this tested his faith and trust in the goddess and his powers of determination and self-control—will-power.

The fame of this great miracle now spread abroad, so that the Brahmans of the district came in crowds in marvelling admiration to behold those tokens of divine favour, and Varsha, once an object of scorn, was uplifted to a place of honour in the hearts of his countrymen. A great feast of rejoicing was held in which all the citizens of Patali Putra shared, and amid the festivities King Nanda himself as a mark of

respect lavished gold and honours upon the holy Brahman.

Vyadi and Indra Datta next inquired of their instructor what fee they should bestow on him for his miraculous teaching.

"Ten million gold pieces," was his reply.

This being far beyond their means, they set out with the young man Vara Ruchi to find a patron to give them that sum in consideration of the great gift of learning they had received.

Q. 40. Is it right to ask so high a fee for imparting knowledge?

A. Certainly not, unless it was pre-arranged, and it was doubly dishonest in this case as Varsha's wife had promised them that her husband would grant them all they desired if they would only find a person with the requisite power of remembering.

So large an amount of gold being unobtainable from anyone save a monarch, they at once repaired to the royal residence to make their request known to the King. But here fortune deserted them, for upon entry they heard the sad news that King Nanda was dead, and found the whole palace filled with mourning and lamentation.

Q. 41. Do you believe in luck? (See p. 481.)

A. (A). No. To say that a result is due to luck is often a sign of mental laziness and inability to grasp the real position of affairs.

(B). Some people are certainly luckier than others—at least so it seems. But perhaps there is no such thing

as luck. It may be that some have better judgment than others.

Indra Datta, however, was nothing daunted, but came to their assistance, declaring that he could, with the help of psychic power, animate the dead.

"I will enter into the dead body," he said to his companions. "Let Vara Ruchi then make his prayer to me and I will grant his petition and give him the money."

So Indra Datta projected his soul into the King's frame, whereupon the breath returned to it again, and the monarch came to life once more to the joy of all his subjects, who could scarce believe their good fortune.

Q. 42. Did Indra Datta's proposition amount to dishonesty? (See Introduction, p. 11.)

A. It was dishonest, and very foolish and unnecessary, as Varsha had no right to try to extort such a sum.

Q. 43. Is it conceivable to you that one man's soul could enter another man's body without the people round about recognising that another spirit animated it?

A. (A). Yes, it might be possible. I find no good reason for disbelieving it because one has never before heard of such a thing. Adventure comes to the adventurous. If you keep your mind open to accept wonders, wonders are more likely to come to you.

(B). One person did recognise it, and he the nearest to the person affected. Illness often changes people's mental bias; change of diet also does the same. In both

cases there is a change in the circulation which is obvious enough to instrumental measurement.

Meanwhile Indra Datta's untenanted body lay in an empty temple, guarded by Vyadi, while Vara Ruchi sent to the palace and craved audience of the King. Admission to the royal presence was gained, and Vara Ruchi, making deep obeisance before the supposed Nanda, begged him for ten million gold pieces to pay his instructor. The request was at once graciously complied with, Sakatala, the King's minister, being ordered to disburse the gold.

But the three scholars had to deal with a shrewd man who knew it was not his master's habit to bestow treasure indiscriminately. Reflecting that as a rule kings do not rise from the dead and manifest an entire change of disposition, Sakatala cleverly guessed the state of affairs, and apparently acquiescing, determined to pay the schemers out. Since Nanda's son was yet a youth, it seemed better for the country that Nanda should remain on the throne, even though it were Indra Datta's spirit inside his body, but to insure the soul of the latter resting in its strange tenement, the prime minister issued a proclamation that all dead bodies should be burned. Spies were sent into the city to find and drag them out, and among them was found that of the unfortunate Indra Datta, guarded by Vyadi in the temple.

Meanwhile Indra Datta's soul in Nanda's body was urging his minister to pay the money, but

Sakatala kept postponing the hour of settlement, till one day Vyadi came rushing in wild excitement into court.

"Help! help! O King!" he cried. "A Brahman whose soul had left his body while engaged in some great psychic work has been burned as dead!"

Hearing this terrible news Nanda fell into a pitiable paroxysm of grief, for he knew that return to his other form was now cut off from him for ever. But the wily Sakatala, confident that he was inevitably a prisoner in the King's body, handed over the ten millions without delay to Vara Ruchi, who despatched them to the instructor Varsha.

Vyadi did his best to console his unhappy cousin and warned him against the clever Sakatala.

"It is my conviction," he declared, "that the prime minister is aware of the whole plot, and will one day destroy thee to make the son of the real Nanda King."

"I will appoint Vara Ruchi, our friend and fellow-student, prime minister instead of Sakatala," said the King, "and for my own greater safety I will have the scheming rogue Sakatala cast into prison."

Vara Ruchi was therefore made prime minister, and Sakatala was thrown into a pestilential dungeon along with his three sons, under pretext that he had caused a Brahman to be burned alive.

Here in this dark, noisome den the four victims were left to perish, with one porringer of barley meal and one of water each day for them all.

But soon the young men, the sons of Sakatala, held a consultation together in their gloomy house of torture.

"Should not one of us," said the eldest to his father, "preserve his life to wreak vengeance on our murderer? Do thou take the barley meal and drink the water, that thou at least mayst live to be revenged on thine enemy."

So Sakatala yielded to their desire, and consumed the meagre pittance, watching his sons' strength grow weaker day by day, till at length they perished in his presence.

Nanda during this time had grown full of the lust of power, and intoxicated by his high position, abandoned himself to all manner of pleasures and debaucheries.

Q. 44. Is it likely that a student devoted to learning, as was Indra Datta, would thus give way to pleasure?

A. (A). "Power like a desolating pestilence corrupts whate'er it touches." Varsha evidently wanted his learning for gold; Indra Datta may have wanted it for power. When he obtained this, and too much of it, he was intoxicated. These people were ignorant of the great objects of life, for "we needs must love the highest when we see it." Hence they went for the lower things, money, fame and power, and when they gained these they used them selfishly.

(B). I believe that the student mind often seeks to renew itself in varied forms of pleasure. It is, I presume, a form of reaction.

Q. 45. Could it have been the body of the real King Nanda affecting the scholar's mind?

A. (A). No, it was more likely to be the different surroundings that affected the mind.

(B). No, it was probably the intoxication of power, the reaction from his student life.

Seeing this, Vara Ruchi, the new prime minister, made up his mind to release Sakatala from the dungeon and reinstate him as minister with himself, to help to manage the affairs of state. So Sakatala, nursing his projects of revenge, came forth from prison, determined to abide his time patiently.

It was not long before Vara Ruchi, too, incurred the royal displeasure, and shortly afterwards he left the court, retiring from public life to a grove, where he spent the time in devotions and philosophic meditation.

Sakatala had waited long to wreak his vengeance upon the King, but now that he was rid of his colleague Vara Ruchi he felt that at last the opportunity had come. Having found a suitable tool for the purpose in the person of a Brahman named Chanakya, he invited him to one of Nanda's banquets, promising him that he should have the highest place at the board. When the day arrived, a Brahman named Subandhu claimed the coveted honour, and Sakatala begged the King to settle the dispute.

"Subandhu alone is worthy of the seat of honour," declared Nanda.

At this insult Chanakya grew furious with wrath, and loosening the lock of hair on the crown of his head he swore a terrible oath that he would destroy Nanda within seven days.

"Then, and not till then," he thundered, "will I bind up my lock of hair in token that my vow has been fulfilled!"

Q. 46. Is dishevelled hair always a token of a disordered mind?

A. (A). No, it is often affected by artists, professors, and others as a sign of knowledge and artistic devotion.

(B). It may be the token of an untidy disposition, which doubtless is the result of a disordered mind.

Q. 47. How would Chanakya's mind be affected by letting his lock hang loose?

A. (A). It might make him more careless; or it might serve to remind him constantly of his murderous design and keep his mind in a state of continual agitation.

(B). If he had learned to associate dishevelled hair with excitement, he would tend to remain excited.

Delighted at the approaching realisation of his project, Sakatala sheltered him in his house, and next day Chanakya, with the aid of some special instruments supplied by Sakatala, went out and performed a rite, which spell worked upon Nanda so that he fell into a raging fever and delirium, ending on the seventh day in death.

Q. 48. Was this a case of influence of mind on body producing fever?

A. (A). What "spell" stands for in a tale like this is beyond my knowledge, but fevers were, or are, common in the country, especially among gluttonous livers, and possibly there was no connection at all between the spell and the illness that caused death. Had Nanda not had bilious attacks with fever before? In this attack he died, as did perhaps the real Nanda in a similar attack of fever due chiefly to over-eating.

(B). This was the influence of a strong will over a weak one. The will and the body are soon weakened by self-indulgence.

That same day Sakatala made Chandra Gupta, son of the real Nanda, king in place of the dead man, appointing Chanakya his prime minister. Then, his mission of vengeance accomplished, he retired to the forest to live a life of seclusion and asceticism, mourning for the loss of his sons.

Thus ends the strange history of Indra Datta, whose spirit inhabited the body of King Nanda and whose own body was burned while lying untenanted in the absence of its soul.

Q. 49. Please make some general comment on the whole story.

A. (A). The weak point of the story is the absurdity of Vyadi and Indra Datta considering it necessary to comply with Varsha's unreasonable demand for payment for his teaching.

(B). I have treated this tale as if it were a problem in Euclid. One might infer from it that in those days wealth was of great account in India. Some of the actors were remarkably eager to change their knowledge into gold, and asked large sums for it.

One cannot but feel how very differently these people would have acted if they had known and understood the things that really matter. (See Introduction, pp. 11, 31, 32).

NOTE

(Q. 3). According to Hindu philosophy, a great deal depends on the possession and cultivation of understanding, the faculty which gives knowledge of things unknown and uncomprehended by those who do not possess it. "He who hath faith, who fixeth his mind upon acquiring knowledge, and whose senses are well controlled, achieveth knowledge; having achieved knowledge, he at once attaineth the greatest tranquillity."* (See p. 217.)

(Q. 4). According to Hindu sages, knowledge, courage, cleverness, strength and patience are one's friends, and the wise live by their aid. Houses, lands, gold, jewels, wife and human friends are secondary to these, because those possessing the first-named can easily acquire the second.

(Q. 10). Here is a Hindu view of the origin and nature of dreams:

"The mental images of one who is awake and performing actions spring solely from the creative power of the mind; likewise dream-images belong

* *Mahabharata, Bhishma Parva,* xxviii. 39.

only to the mind. The dream-images of people influenced by desire and attachment arise from impressions made in innumerable past existences. The mind never loses impressions once made, and these are brought out by the soul, to whom they are all familiar, from the darkness in which they dwell."* One who believes in the doctrine of Reincarnation has thus no difficulty in explaining the origin of dreams that have reference to persons and events unknown to his present existence.

(*Qs.* 11, 12, 13). The Western mind considers that sudden revelation of powers springs from an increased supply of blood to the brain. It holds that ideas owe their origin to the stimulation of the brain, and that when circumstances are similar, a similar stimulation will produce a similar idea. The Hindu theory is that inspiration results from forging links between the conscious brain and its preconscious storehouse. (See Introduction, p. 75.) As regards the mood in which one feels a sudden revelation of powers, the student of psychology may reflect whether the mood is the cause of the inspiration or the inspiration the cause of the mood.

(*Q.* 20). The silence and peculiar behaviour of the teacher Varsha are not exactly unparalleled. The younger Cato in infancy appeared to be an imbecile. Longfellow has said that men of genius are often dull and inert in society, as the

* *Mahabharata, Santi Parva,* ccxvi. 7, 8.

blazing meteor, when it descends to earth, is only a stone.

(*Q.* 23). Hindu psychologists consider it a sign of weakness when the mind requires any outward aid to enable it to concentrate. Except in its early stages of training, the mind should be independent of external circumstances. Therefore even if there be no gas-jet flickering or fire burning, the fully trained mind should not miss a sense of companionship.

(*Qs.* 28 (B), 40, 44 (A), 49 (A), (B)). Varsha cannot be censured for wishing to turn his knowledge into gold, because the Hindu idea is first to acquire knowledge, then use that knowledge to acquire wealth, and then use the wealth in deeds of charity and other good works in order to acquire merit, by which the soul mounts higher in the scale of evolution. (See Introduction, pp. 31, 32.) Western readers must remember that to the ideal Hindu preceptor even at the present day in Hindu India gold and clay are of equal value. The true Hindu preceptor charges no fee for imparting his knowledge. He boards, lodges, and teaches his pupil for years free of cost, until he has acquired knowledge, and the pupil on completion of his studies makes an offering (*Dakshina*) to his preceptor, which, so long as it is nothing in the nature of a personal gift, may be as valuable as the preceptor chooses to ask. Sometimes at the completion of a pupil's studies a preceptor refuses to accept any

Dakshina, saying that he will ask for it when the right time comes. He may never ask for it at all. Sometimes he serves a great public cause by asking his former pupil as his *Dakshina* not to take part in a war, or to take part in some other enterprise of great importance. The point of the *Dakshina* is that the knowledge acquired free of cost by the pupil should not be used in anything of which the preceptor does not approve, or, on the other hand, that it should be used in a great cause which the preceptor thinks good for the country.

(Q. 36). May some powers have to be repressed in order that others may develop. (See p. 77.) Would the boy have done better to repress or neglect to some extent this power of memory and let some other power have more scope to show itself? Did Vara Ruchi prove a great success as a practical statesman? "Knowledge is power," says the Western proverb; but "Capacity to apply knowledge is power," said Bhishma (see p. 517), a truth which this story clearly illustrates, and which modern educationists seem to realise. Thus it is the opinion of an American educationist that in psychological diagnosis we should seek primarily for mentality tests which measure inherent strength or *capacity* as against mere *attainment*.*

Is it probable that Vara Ruchi remembered for long what he had heard or learned? Does

* *Journal of Educational Psychology*, June, 1916, p. 354. Lancaster, Pa.

one remember longest what one learns quickly? Can women and girls retain what they learn as well as men and boys?*

(P. 420). Mythology teaches that in sleep the soul leaves the body and visits distant places. "Out of the belief in the dream-soul has grown the conviction that certain men possess the power to separate their souls from their bodies and take other forms."†

(Q. 47). Hair affects psychology in curious ways. Where it has been a tradition for the barrister to be clean shaven and the military officer to wear a moustache, the psychology of the members of these professions would vary if they suddenly abandoned their customary fashion. With Chanakya in this tale it was a tradition that when taking a vow he should let his lock hang loose. Without that tradition his psychology would not have been so much affected. (See p. 463.)

The answers to the questions in this text are by a lady and gentleman, one of whom belongs to the medical profession. In this text, as in several others, some questions have only one answer, while others have two. The reason is that additional questions were sometimes set to suit the temperament of particular students.

* *The Relation of Quickness of Learning to Retentiveness,* by D. O. Lyon, pp. 56, 58. New York, 1916.

† *Wishfulfilment and Symbolism in Fairy Tales,* by Dr. Franz Ricklin, of Zurich, p. 43. New York, 1915.

CHINTA

One day when all the gods and goddesses were assembled in conclave on the heights of the Himalaya, to discuss the weal and woe of the millions of human beings on this planet, the conversation turned on the proportion of authority wielded by two of the divinities, Lakshmi and Shani, over mankind.

"I am a greater power than Shani," declared Lakshmi, the goddess presiding over wealth and prosperity, "for all worship me that they may attain good fortune."

"Lakshmi is ignorant of the working of human psychology," retorted Shani, the deity presiding over man's miseries. "My fair rival is no doubt the goddess of prosperity," he continued, smiling across at her from his seat opposite, "yet most human beings think less often of her than of me, the god of adversity, since they are ever devising means to keep away from me. For every ten who pray for prosperity, quite twenty entreat heaven that the great god Shani may hold aloof from them. Am I not, then, more in their thoughts than Lakshmi, and have I not, therefore, the greater power?" (See p. 226.)

Q. 1. Is there really more thought expended on avoiding mischance than on attaining good fortune?

A. I think there is. The majority of prayers from early times are that one may be spared this or that adversity. This is especially true in the Christian religion.

If there was no such thing as adversity there would probably be no prayer. Adversity forces thought upon us—and this forced thought has a depressing effect. When all is prosperity one tends to accept it without any thought of the adversity which must in time follow.

Q. 2. If one thinks more of avoiding adversity than of attaining prosperity, does that mean that the dread of adversity is a more constant idea in the human mind than the hope of prosperity?

A. It means rather that owing to the thought of adversity being constantly thrust upon us by the calamities we see about us in life, we must constantly have in mind a dread of its overtaking us. The thought is a compulsory thought, and all thought that is compulsory is depressing. Although the dread of adversity may be less constant in our minds than our thoughts of prosperity, it will make the greater impression, owing to its greater influence upon our minds. The thought of prosperity is always voluntary thought, and comes to us, therefore, without any friction; it is pleasing, exhilarating, whereas the other has the contrary effect. Although prosperity may occupy our thought the greater part of the time, it may affect us less than a shorter period given to the thought of adversity.

Q. 3. Can the effects of adversity be made less acute by careful thought?

A. Yes. We must realise that adversity comes to us as an experience in life from which we may acquire some great good. If we apply analysis to our grief and give it

the study we should give it, we develop under it far more than we develop under prosperity. If we rebel against adversity and abandon ourselves to self-pity, and so obtain, or unconsciously try to obtain, false sympathy from friends, we make no headway in character. I call it false sympathy, because it is usually given under such circumstances for all that is selfish in the grief. It is very hard to see those we love suffer, but we have only to realise that it comes to them as a blessing in disguise, and then our sympathy will be one of appreciation for the opportunity given, backed by a desire to serve and help in the development.

Q. 4. Does it require as much thought to compass success as to avoid failure?

A. I think it requires more. Avoiding failure may be merely a process of dodging, while the one who attains success requires great initiative to enable him to forge ahead and reach his goal.

To attain success one's thought must travel ahead to the ultimate goal, seeing the pitfalls and planning means to escape them and to cope with all unexpected situations which may arise. To avoid failure one's thought need not travel so far ahead. It need only be with one, active to meet the emergency of the moment. Imagination, which is necessary to attain success, is not necessary to avoid defeat and failure.

Success requires judgment, perception, initiative, ambition, courage, self-knowledge, patience, ideals.	Avoidance of failure requires quick action at the right moment, a certain amount of bluff, power of acting a part, persistence, no definite goal.

Q. 5. Is a man's view of good fortune the same as a woman's view?

A. A man's view of good fortune covers a wider field. A man's success in life depends upon his realising his ambitions in the world, and in maintaining his place among men in that world. He may consider his life a failure if he attains none of these things and yet has a peaceful and happy home. (See pp. 175, 193, 303.)

A woman who has a happy and peaceful home, with the man she loves and looks up to, will feel her husband's failure or lack of fortune only as it touches him. His misfortune in the world is not her misfortune; it is something which is brought into her life from outside, the meaning of which is interpreted to her through its effect upon her husband, and his expression regarding it.

Q. 6. Do people give as much *voluntary* thought to adversity as to prosperity, or has the dread of adversity greater power to *compel* thought than prosperity has to encourage voluntary thought?

A. People give no voluntary thought to adversity unless they be thoughtful beings, students, as it were, of life. A thoughtful person will have met and faced almost any adversity which might come to him, so that when it does come, it finds such a being prepared and calm. Thoughts given to prosperity are at all times voluntary and cheerful. All rejoice in building their "castles in Spain" with the wealth which is to be acquired when "their ship comes in." It is always the ship of prosperity which we look for.

Adversity has greater power to compel thought. It forces thought upon us whether we will or not. Prosperity will perhaps have the greater power in persons of a naturally light-hearted and sanguine temperament who are not given to thought or analysis. Adversity cannot hold their thought long, even when they think it should!

Q. 7. Are nations the same as individuals in the proportion of attention they pay to prosperity and adversity?

A. No. This is, I believe, largely due to the temperament of the people, which is forced upon them by the geographical situation of the country, which affects their lives psychologically.

Those people who live in a country where earthquakes and famines are constantly appearing are forced to give thought and attention to adversity. Those whose lives never come in contact with such things are careless and spend much of their time planning and thinking of their prosperity. To such people prosperity usually means *material* prosperity. They have not the mystic, philosophical qualities of the races constantly facing calamity.

Q. 8. Have nations in different grades of development the same attitude towards prosperity and adversity?

A. No. A young nation is usually prosperous and gives in consequence very little thought to adversity. It is the same with young people. They are so occupied with the act of living that they give little heed to the future.

It is hard to say whether this is due to the effect of geography on psychology or to the youth of a nation. The older races are in the East, where the geographical conditions are very different from those in the West. No doubt both have their effect upon the countries, but in what proportion it is difficult to judge. (See Introduction, p. 66.)

Q. 9. Do fatalists, or races that believe in reincarnation, draw as marked a line between prosperity and adversity as others? (See pp. 244, 258.)

A. No, and for the reason, I believe, that they are taught that no matter what comes to them, it is always for their present development and future good; also their ideas of prosperity are not as material as those of the Western mind.

But Lakshmi was not willing thus to accept defeat.

"My colleagues," she exclaimed, amid murmurs from the conference, "I appeal to you to decide between us. Which is greater—Shani, god of human misery, or Lakshmi, goddess of human prosperity?"

Q. 10. Do women as a rule accept defeat less willingly than men?

A. I think they do. They are more persistent in little things, sometimes losing sight of the main issue. Oftentimes they do not accept defeat because, for lack of the power of analysis, they do not recognise that they have been defeated.

Although women seldom acknowledge it, they like to be defeated by a man. The result of such defeat is that a woman continues to look up to a man and has confidence in his judgment. A woman is always glad to know that in all the big issues in life she can trust to man's judgment.

Q. 11. Is there any difference between defeat and victory when either comes from one who is loved?

A. It would be easier to accept defeat from one who was dear to one—much easier than from an enemy. One who was dear to one would even in defeat be, as it were, a partner, sharing with one in any suffering or pain that might come in defeat, showing sympathy. An enemy would rejoice in one's defeat. One would regret his knowledge of one's weakness, and his satisfaction in realising his own increased power. Each success increases one's strength by adding faith in one's power.

Q. 12. Does unwillingness to accept defeat often arise from inability to perceive when one is beaten?

A. Yes, as expressed in the answer to a previous question. If one is unable to analyse a situation, one may for a long time after defeat fail to realise it, and even be duped into believing that one has won. Those of poor judgment are often so placed, and sometimes fail utterly to realise the situation.

Q. 13. Is it an advantage to know when one is beaten?

A. It certainly should be an advantage, for once the situation is realised one knows where one stands and one is able to prepare for new action.

Possibly it is well in some cases for those who have no nerve and no stability of character not to realise the truth, because realising it they might go under and not be able to rise above defeat. The thought that they had not been defeated might enable them to continue life as fairly useful citizens, while knowledge of defeat might cause them to be absolutely dependent upon the thought and work of others. Personally I always prefer to know the truth.

The divinities laid their heads together.

"Nothing is so much to be avoided as an arbitration case," they shrewdly whispered. "We will transfer the burden of this decision to the shoulders of a mortal. Let Lakshmi and Shani go down to earth and seek the opinion of the greatest king in Hindustan, Srivatsa, who may have had some useful experience to help him to give judgment."

Q. 14. Why is the duty of umpire often a thankless task?

A. There is always one side or the other dissatisfied with the decision awarded. An umpire is usually so

situated that he is able to perceive both sides; while those on either side are naturally biassed in their judgments and prejudiced in their own favour.

An umpire may usually count on at least one side being satisfied.

Lakshmi and Shani agreed, and descending from the Himalayan heights, entered King Srivatsa's palace, where they were greeted in style befitting their position. Putting forward their problem, they anxiously awaited Srivatsa's reply.

"Before deciding which of you is the greater," answered the King astutely, "I should like twenty-four hours' time to think."

"Very well," replied the divinities, "in twenty-four hours we will return to hear your decision."

Srivatsa forthwith sought his wife.

"My dear one," he said with a pleasant smile, "you know that in Hindustan I am looked up to as a most learned monarch, but though I have faith in my own knowledge, there are many things in which I would rather be guided by my wife's intuition. Here is a case in point." And he told her of the question which he had to settle in twenty-four hours' time.

Q. 15. In what matters would you prefer a woman's intuition to a man's judgment?

A. In all matters where reason does not play a part. In all matters of sentiment.

A woman's intuition may be relied upon in all matters where her emotions are concerned. Her life as a rule is

so ordained that her emotions govern most of her actions, questions which require reason being left as a rule to her husband. Sometimes her intuition will be safer than the man's reasoning power ; it is certainly surer than her own. Once she attempts to reason, her feelings come in and sway her judgment. If she were able to eliminate sentiment, her reason might be trusted.

Q. 16. What qualities or powers are necessary to prevent an impulse from being accepted as intuition?

A. Powers of analysis.

I believe an impulse is born within one from the result of some outside influence, whereas an intuition is something with which we are endowed by birth. It is, as it were, inherited knowledge. As we grow it has birth in our subconciousness ; it is not the result of present external influence, but the result of influences brought to bear upon past generations.

If one were able to recognise one or the other, one might avoid many mistakes.

Q. 17. In what matters would you rather rely on man's judgment than on woman's intuition?

A. In all matters where analysis of thought and reason are necessary. These two enable one to judge. A man will judge without allowing his sentiment to bias his opinion. Were it possible to create humane sentiment in men, there would be no fighting men—therefore no war at all.

Q. 18. What qualities are necessary to enable one to form a judgment?

A. Power of analysis and power to reason free from the biassing influence of sentiment. Were sentiment to come in, one's feelings might prejudice one. I believe that a higher and subtler judgment might be reached if one's

feelings were allowed to play a part, but my understanding of judgment is in the legal sense, where there is no room for sentiment. As the world develops sentiment is occupying a greater part in legal judgment. Had man not listened to sentiment, the Junior Republic would never have been formed. I believe that experiment could never have been made purely from reason. Sentiment is a great factor in the working out of that successful experiment. Men of the past generation would have scorned the idea. Men of this generation are applying it in their criminal courts to-day.

I do not think this present existence of sentiment is due to feminine influence. I believe it is due to the fact that the quality of sympathy exists in men to-day in greater degree than before. This quality of sympathy is, I believe, a trait inherited from the mother. It does not make a man effeminate. It gives him, I believe, a wider understanding, for he sometimes is better able to realise a woman's point of view.

Q. 19. What qualities are desirable in an arbitrator?

A. The power to see the essential factors on both sides, and a keen knowledge of human nature. For an arbitrator as a rule has to persuade someone to do what that someone does not wish to do. (See p. 496.)

Q. 20. In some cases would you rather have a woman as an umpire than a man?

A. Yes; in purely feminine matters, although even in such I believe a man is sometimes the better judge.

In the Bible story where the two women claimed the same child, and the man had to decide to which woman it belonged, the man's reasoning power suggested to him a possible solution. This solution, I believe, would never have come to a woman, because she could not admit to her mind the thought of putting the child to the sword to test

the mother's affection. Her mind would not have worked along such drastic lines.

Women are not fair to each other. In a case where other women were concerned, a man might prove the better judge. The qualities which attract a man to a woman are usually those which arouse jealousy in other women. (See pp. 401, 480.)

"What is your own opinion on the matter?" asked Chinta, answering her lord's query by another.

Q. 21. Why did Chinta want to know Srivatsa's views before expressing her own?

A. Possibly this was feminine tact. Possibly before deciding she wished to avail herself of her husband's judgment. She probably hoped he would voice her own thought.

"Well, I for my part," replied Srivatsa, "would rather do all I could to keep adversity away, so I am inclined to vote in Shani's favour."

"And I would spend all my energies to bring prosperity nearer, so I would decide for Lakshmi," rejoined the Queen.

Q. 22. Did these views of the King and Queen, though differently expressed, amount to the same thing?

A. No, each had more constantly in mind one or other of the two. It is not the same thing to keep adversity away as to win prosperity. One may lead to a very negative existence, the other to a positive one. Some minds will dwell upon the thought of adversity where others will be ruled by the thought of prosperity. I presume temperament plays a part here.

Q. 23. Is Chinta's attitude towards prosperity and adversity typical of Western woman? (See Introduction, p. 11.)

A. I believe so. I believe, though, that very few women of the West analyse their thoughts sufficiently to express them. They do not go deep into any subject; certainly not into their own psychology.

They talked it up and down, discussing it threadbare, but for a long time could find no means of settlement which would please both Lakshmi and Shani. At length Srivatsa with his usual ingenuity devised a plan which he hoped would avert displeasure. When the twenty-four hours had passed, the two divinities entered, punctual to the second. They found the King and Queen seated in state. On their right stood an empty throne of gold, and on their left one of silver. Rising to greet them, Srivatsa begged them to be seated, whereupon Lakshmi at once appropriated the throne of gold, leaving Shani to squat upon the silver one.

Q. 24. Was it feminine instinct on Lakshmi's part to seize the more splendid throne first?

A. It might have been that the throne she took was nearer to her than the other. It might have been that her quick perception noted the difference in the thrones, and that she believed that a seat upon the gold one would have its psychological effect upon them all. She must at least have realised that her position could in no way be hurt by her action.

"Well, Srivatsa," said Shani, "we have come

to hear your decision. Which is the greater power, I or Lakshmi ?"

The Raja smiled and pointed to the two thrones.

"You have yourselves decided the question," he declared.

Q. 25. Had they really decided it themselves, or was their action in the matter of taking their seats of no importance? Was it done unwittingly?

A. It might have been either—apparently it was unwittingly on Lakshmi's part.

Lakshmi, seeing his meaning, burst out laughing.

'Raja," she said, "I know Shani will get you into trouble for this judgment against him, but depend upon it I will see you through."

"All right, Raja," thundered Shani in wrath. "I have no more to say. But take care! Remember how your predecessor Rama, the great incarnation of Vishnu, suffered at my hands! I would have you beware of Shani!"

Flinging this threat at the King, the god of adversity departed, his majestic forehead furrowed with a frown.

When he had gone Chinta in nervous foreboding threw herself at Lakshmi's feet.

"O goddess," she cried, "I swear to you that my allegiance is given to you alone, and not to Shani. Help us to avert the evil in store for us."

Lakshmi was all graciousness.

"Rani," she said, "you are the wife of the greatest king in India. Because of your loyalty to me, the goddess of prosperity, I promise that you shall die in your regal dignity and never suffer widowhood."

Hardly had the two illustrious deities departed when a violent tempest shook the city. Lightning flashed forth from all quarters of the heavens, thunder crashed, and fireballs fell in profusion unknown before. Then came an earthquake shock so tremendous that houses were laid level with the ground. On top of all this a messenger rode up at full speed to say that the river had been poisoned and all the Raja's troops had died from drinking its waters.

"This is Shani's doing!" cried Srivatsa in grief. "See, he has reduced me to beggary!"

Then turning to Chinta, he suggested that he should take her to her father's people, with whom she might dwell in safety, leaving him to bear the brunt of Shani's anger.

But Chinta would not listen.

"A wife's place is by her husband's side," she said. "Did not Sita follow Rama into exile? And shall I fail in devotion to my lord? To the wanderer in the forest depths his wife is a pleasure and comfort. A man's best friend is his wife. When fortune smiles, a wife is as a friend to her husband; when he carries out religious rites, she is to him as a guide; when sorrow comes, she is his consoler. The good

wife goes ever with her husband, accompanying him in his sufferings. The holy *Shastras* say that the husband is the body and the wife the shadow; I am most glad to help to prove that scriptural dictum true."

Q. 26. Do you think that the husband is the body and the wife the shadow? Or do you think another metaphor would be an improvement?

A. I have always looked upon them as body and spirit. This perhaps brings them in thought closer together, for it is impossible then to change their relative position. Sometimes the shadow goes before, sometimes it follows. The spirit is always within one, affecting all of one's thought and action. A shadow must ever play a very passive part—sometimes even there is no shadow!

"Let us start then," said the King, seeing her determination.

But Chinta would not go all unprepared.

"I must first put some gold and jewels in a pillow to carry with us," she insisted.

Q. 27. Was that a practical suggestion?

A. Under ordinary circumstances it would have been a practical suggestion. But had Chinta realised fully what power the god had, she would have seen that nothing like gold or jewels could save them from his wrath.

"What is the good of that," said Srivatsa sadly, "when Shani is on the track? He will very soon take them from us before we can make any use of them."

His reasoning did not, however, find favour

with the Queen, and finally he, she, and the pillow stuffed with gold and jewels, started on their way to the nearest forest. They had not gone far when they were confronted by a river which they had to cross. On its bank was a solitary craft manned by a very old boatman.

"Boatman," shouted the King, "can you take us over the river?"

The boatman approached.

"My boat is too small and frail to take you both at once," he replied. "You would have to go one at a time, one trip you, one trip the lady, one trip the pillow, else my skiff would sink."

Here again the King consulted his wife.

"Instead of trusting our lives straight away to this rickety little vessel," she answered, "it would be better to let the man take the pillow over first. He won't know what it contains, and we can judge whether it would be safe for us to venture."

Q. 28. Had Shani befogged Chinta's powers of discrimination, or was this a wise suggestion?

A. It was wise in that she wished to be sure of her boatman before she allowed herself to be separated from her husband. Had one or the other crossed with the boatman unquestionably they would have been separated, for Shani had his hand in this.

Q. 29. Could you have thought of a better plan under the circumstances?

A. If the river was not wide they might have trusted to their swimming powers; or they might have crossed

together in the boat, leaving the jewels with the boatman. In this case they would have left their jewels and so lost them, but they would have crossed the river together and taken the boat. Had they sacrificed the jewels and kept the boat on their side they might have had some temporary satisfaction.

Q. 30. What might have happened if Srivatsa had gone first?

A. Had Srivatsa gone first, the boatman would have returned and carried Chinta off and so Shani would have at once attained his object, which was to separate the husband, representing reason, from his wife, representing intuition. The combination of intuition and reason might have been formidable even for the god Shani.

Q. 31. What might have happened if Chinta had gone first?

A. Had Chinta gone first alone she might have been unable to return the boat to her husband. Had she gone with the boatman he would not have returned for the husband. As it was, had the boatman made another trip, he might have succeeded in separating them. His first desire was to strip them of all their wealth.

The old man started with the pillow and gradually disappeared from sight. Long they waited, sitting on the bank, but no boatman came back to convey them to the other side. He had vanished with the precious gold and jewels.

And as they strained their eyes across the river, they heard a voice say: "How foolish to try to enjoy anything against my wishes! Why doesn't Lakshmi help you now?"

So they knew that Shani, disguised as a boatman, had taken from them all their worldly possessions.

Searching about for food, they caught a fish in a small pool, kindled a fire of wood, and cooked the fish. But when the Rani was about to offer the fish to the great Raja she burst into tears, for it was covered with ashes and uninviting in the extreme. Taking it to the river, she plunged it into the water to wash it clean, when suddenly it slipped out of her hands and swam down the stream. Shani had given it life, and baulked them of their frugal meal!

Then Chinta wept and wailed, fearing that the King might think she had eaten the fish herself in her hunger without offering any to her lord. In the midst of her bewildered grief some woodcutters appeared, and the King asked them if they could make room among them for a man to do odd jobs. They agreed, and the Raja and Rani joined them, returning with them to a hut in their village at evening.

Q. 32. What must have been the feelings of the King and Queen that night in the hut?

A. They must have had time to realise that Shani was truly angry. They must have realised that no matter what came to them in the end all would be well, for the goddess Lakshmi had promised them this. Chinta at least had faith in her coming to the rescue. She could, however, have had no knowledge of the duration of her trials, for Lakshmi's promise to her would have been fulfilled had she merely come into her own kingdom to die.

Next morning at dawn the woodcutters lent the Raja an axe and took him with them on an excursion into the forest, leaving the Rani at the hut. Being ignorant men, they did not know the value of the various kinds of wood, and chose those trees for felling which yielded timber in large quantities, regardless of quality. But the Raja, well aware that an ounce of sandal wood would fetch as much as a load of ordinary fuel, kept his eyes open for valuable and fragrant wood, with the result that what he brought back in a little parcel proved more profitable than the large bundles which all the others carried on their heads. Every morning he went out wood-cutting with the rest, leaving Chinta at home with strict instructions not to stir from the hut, and the money he made from the sandal wood he spent in feeding and clothing the whole village of woodcutters, so that in a short time they looked up to him as their leader and made him their King.

Q. 33. Can men of education perform tasks usually considered beneath them better than those who have been brought up to the so-called more menial labour? Does education make for all-round capability? (See p. 218.)

A. Even when the physical powers are incapable of aiding, the mind will always come to the rescue of one whose thinking powers have been developed by education.

Those who are educated can, by their intelligence, usually do better than those who have not been educated. Where it is a question of physical endurance at menial

labour, the educated man must fail unless he devises some means to succeed without the physical effort.

Q. 34. Is it always quality that matters? Is it so with pleasure? With manual labour? With intellectual labour?

A. There are times when quality is all important, times when quantity is all important. With some the quantity of pleasure is more gratifying than the quality. This is so in a coarse nature. With manual labour the quality would matter to some, but not to others. It is the same with intellectual labour. To me quality will always be my first consideration.

Q. 35. Which varies most in individuals, the quality or the quantity of their pleasure? The quality or the quantity of their happiness? The quality or the quantity of their misery?

A. The quality varies most. Probably in some form or other we have a fairly even share of pleasure within our reach. It is the same with happiness and with misery. The quality will largely depend upon one's refinement, and will be in proportion to one's mental development. The subtler the mind, the more varied will be the degree and quality of one's pleasure and happiness and misery.

Those therefore who enjoy most must suffer most. It is always so; the one is the price one pays for the other.

Q. 36. When pleasure comes in large quantities, is it usually not of very high quality?

A. The pleasure may be the same as that which comes at rare intervals to others. The difference depends entirely upon our powers of appreciation and understanding.

When we constantly enjoy pleasure we lose the finer susceptibilities. They become dulled, perhaps from constant use.

In each individual there is something which refines his pleasure, but this power of refinement necessarily varies in different individuals.

Every Full Moon a merchant came up the river to that corner of the forest to buy wood from the woodcutters. He arrived now in his usual course, but his boat stranded in the mud and nothing could move it. As he was ruefully surveying it, an old astrologer approached him.

"Look here, trader," he said, "you may know all about commerce, but I know all about the stars. Nothing that men can do will save your boat. To-day is Full Moon, the tide is coming in, and so you will drown and all your merchandise be lost unless you take my advice."

The merchant saw that the tide was indeed creeping in. He knew that the moon was full, and he was in great fear for his life and property,

"What is to be done?" he inquired of the astrologer.

"You must ask all the women in this village of woodcutters," the old man replied, "to come and touch your boat one by one. There is a woman among them who is *sati*, most devoted to her husband, and if she will lay her hand upon the boat it will float again."

Woodcutters in that part of the world did not make twopence a day, so when the merchant offered a rupee—about eight times as much as a man's daily earnings—to every woman who came and touched his boat, the result was that the

housewives streamed down in crowds to the river bank, eager to do as he desired. But though all the village women laid their hands upon the boat, it remained stuck fast in the river bed. And every minute the tide was coming farther and farther in.

"You impostor!" cried the merchant in wrath to the astrologer. "I will have you tied on to the boat, so that you and it may go down together!"

The astrologer maintained unbroken calm.

"I am sure of my science," he rejoined. "Everyone has not touched the boat. In a hut in the village there is still one woman who has not come."

A search was begun, the astrologer accompanying the merchant to point out the hut where the holy woman dwelt, and sure enough in one they found Chinta quietly meditating, paying no heed to the excitement on the river bank.

Q. 37. Why was Chinta so unaffected by the excitement on the river bank?

A. Because her thoughts were absorbed by greater things. She had much to think about in her altered state. Her peace of mind from day to day depended upon her making almost a daily readjustment of her thoughts and feelings to suit the present mode of life with its new conditions.

Q. 38. Do you think Chinta found her life as a wood-cutter's wife uninteresting? (See pp. 198, 199.)

A. No, she must have found it full of interest. The physical conditions of life were altered and new to her, and

she therefore must have found it of absorbing interest to try to do the best she could for her woodcutter husband. In her palace everything had been done for the comfort of both; here their well-being depended upon her success as a housewife.

Apart from this, the psychological aspect must have occupied a great deal of her thought. She was not one who would fail to reap the benefit that the experience was bringing to her.

The merchant begged her as a favour to come with them.

"I should be very pleased to touch your boat," she said, "but my husband's orders are that I am not to leave this hut."

"If you do not go," argued the astrologer, "you will be responsible for the lives of the people on the boat. If your husband knew, he would himself be the first to give his sanction."

After long discussion Chinta decided that circumstances justified her in disobeying her lord's command, and she went down to the river bank to lay her hand upon the boat. As she touched it, wonder of wonders! it left its muddy bed and rose upon the incoming tide.

Q. 39. Was Chinta right to go to touch the boat?

A. No. Where obedience is expected one should obey implicitly every command given. Whenever a subordinate begins to think independently, disorganisation has begun. Her loyalty to her husband should have enabled her to keep in mind his request. Disobedience is disloyalty. In other words, on one side was her husband's command; on the other the request of two unknown men. In joining

the latter she took the side of her husband's opponents, thus ranging herself with his adversaries against him.

Q. 40. Might it be suggested that she yielded to the flattery of the idea that her touch could perform a miracle?

A. Possibly, or she might have thought an opportunity was offered her to help one in distress. Evidently her mistake was due to confusion of thought, for had she clearly seen that her act made her disloyal, I feel certain she would not have committed the error. Usually disobedience may be traced to confusion of thought, though it is usually put down to wrong motives.

Q. 41. Was Lakshmi's influence or Shani's uppermost here?

A. As this act of Chinta's led to further misfortune, one might easily assume that Shani's hand was at work here. On the other hand, Lakshmi may have aided too by not coming to Chinta's aid in her decision, believing that if the evil work of Shani was not opposed, he would soon find it uninteresting constantly to throw into misery two people who were of such character that they at all times rose above their misfortunes. Lakshmi may have aided in enabling them to retain their fortitude, which usually disarms an enemy.

The merchant, deeply impressed with her power, reflected hard.

"If I could kidnap this holy lady," he thought, "and keep her always on my boat, it would never meet with an accident again."

So she was quickly dragged on board, crying and struggling, and the boat started swiftly

down stream. As it moved away, the astrologer on the river bank waved his hand to Chinta.

"Do you know me?" he cried. "I am Shani!"

Q. 42. Chinta's gift proved dangerous to her. Can you name any other powers apt to ensnare their possessors?

A. Beauty is a power which often ensnares the possessor, for it is often misused, and through it one often is the dupe of those who flatter in order to obtain some selfish end. The possessor of beauty needs beyond others a level head, keen judgment, and strong mind.

Wealth is also a power which may cause the downfall of the possessor. Here also are needed a good judgment and a level head. Any power may ensnare one, especially when it is a power which others wish to use for their personal gain.

When Srivatsa returned from the forest with his packet of sandal wood he found the astrologer standing at the door of the hut.

"Well, Raja," said the astrologer, "I am Shani. You are separated from your wife." And he related the whole story.

This was a heavy blow to Srivatsa, yet it came not altogether unexpectedly, since he knew that greater men than he had suffered worse things at the same god's hands. To escape Shani's machinations he moved his quarters to a neighbouring forest, called Chitta Ananda, "delight of the mind," in which there was a large piece of ground named Suravi Asram, full of all sorts of wonderful parrots and gleaming with pleasant pools of water. Here he took up his abode and

began to work at the sandal wood, cleverly inlaying it with gold, and fashioning it into a frame which he hoped to sell.

Q. 43. Why did Srivatsa not go in search of his wife?

A. Probably because he feared to provoke the god's anger still further by interfering with his plans. No doubt he knew that good fortune follows bad, and that the turn of the wheel would put an end to Shani's control of the situation.

Q. 44. Would the aspect of a forest have attraction for Srivatsa in exile? (See pp. 211, 325-329.)

A. Yes, nature would help to console him, and the green of the trees would assist to keep him calm in mind. The story tells us afterwards that he proved a skilful gardener, so evidently he was a lover of nature.

Q. 45. Can you suggest how tree-worship gained its hold on primitive peoples?

A. Trees gave the human race in earliest times shelter from sun, storm and rain. Primitive peoples sometimes made their homes in the branches of large trees, or fashioned rude dwellings of leaves beneath the boughs. Trees often yielded fruits which they ate. In the thick forests they could hide from their enemies. So they would regard trees as their protectors, and would worship the gods which they believed dwelt in them.

Q. 46. Can you support the statement that birds are better and happier and wiser and a hundred times more beautiful than human beings?

A. This question can be answered from the point of view of human psychology only. The bird's view as expressed in his life and song would undoubtedly vary

from ours. Man looks upon birds with delight and admiration, for their beauty and their song add to his own enjoyment of life.

Bird life is to us a simpler life than our own, one governed purely by instinct. The bird's life may be wiser, happier, more beautiful. It would perhaps be better to ask whether this question is to be answered from the view-point of the bird or our own. It seems to me purely relative.

As we do not know the language of birds, we at present know but little of their lives. From observation I judge that in the bird world, as in our own, there are different natures, some stupid, some beautiful, no two alike. One sees very little in bird life to lead one to conjecture that man is to the bird world a thing of beauty and joy. In the forest the birds are apparently not afraid of man, but in civilisation they are much more wary, having learned possibly that man is not always friendly.

One day he went down to the river side, and, thinking of his lost wife, he perceived a merchant stepping out of a boat.

"Have you anything to sell?" the merchant asked him.

The Raja showed him the sandal wood frame inlaid with gold, and the merchant, admiring it, invited him to step into the boat to discuss terms. Suspecting no wrong, Srivatsa went on board, and at a sign from the merchant stalwart servants appeared, gagged him, tied him up, and robbed him of the sandal wood frame.

"We need not kill him," they said. "In a few hours we can throw him in the river and give him a chance of swimming ashore."

Q. 47. Was Srivatsa foolish not to suspect the merchant?

A. It may have been foolishness on his part. Having lost his wife, he may have felt no greater hardship could come to him; on the other hand, he may have felt that through this merchant he might find some trace of his wife.

Unconsciously he may have been drawn to the river by her presence there.

When they had proceeded some distance, the men threw him overboard, and as he struck the water he heard a mocking laugh.

"Let Lakshmi save you now!" jeered Shani.

"Oh, where is Chinta?" cried the Raja as he sank.

Q. 48. Did he think of Chinta at this juncture because she was his nearest and dearest?

A. Possibly because she was near, and because she was in need of his prowess and strength to rescue her.

In his moment of despair he may have felt that she could help him. His call to her was proof that she was in his mind at the time.

Now it happened that Chinta was a prisoner in that very vessel, and recognising her husband's voice, she flung a mattress into the water to help him to keep afloat. Seizing hold of it, he drifted down the stream until he was picked up by some villagers, who took him to live among them.

"Do you know anything by which you can

make a living ?" they asked him after a few days when he had recovered.

" I understand all about the growth of flowers," he replied, for as a king horticulture had been his hobby.

In that neighbourhood there chanced to be some gardens which had not been flourishing as they ought, so the Raja was put in charge of them and soon he became a favourite with the local gardeners because of the skill with which he made those regions burst forth in radiant beauty of leaf and bud and blossom.

Q. 49. Do you think that where flowers thrive best man can best live, and that where they will not grow man cannot well live?

A. No, I do not, for I believe that the countries which have the long, hard winters, like certain parts of America, where flowers bloom but for a short season of the year, rear men of iron, firm of will and purpose, able to overcome obstacles in life, because to live they must battle with the elements. The warmer climates rear men of a different type. Both types are needed in the vast whole.

Q. 50. What was the charm of gardening for the exiled King? Had it a physical or a mental attraction for him?

A. It probably had both. As a mental solace it probably had more, for it came to him as a diversion. While he worked with his flowers, he had ample opportunity to think, and at this time he had much to think about.

Q. 51. Does it argue a high stage of civilisation when gardening is carried to a fine art?

A. It argues peace and well-being, for in pioneer countries there is no time for such art. Art there is getting a living, meeting all kinds of vicissitudes, being ready to cope with them. When surrounded with all that makes for comfort and well-being, there is the opportunity to turn to the finer arts, to all that beautifies existence. Unconsciously one endeavours to surround oneself with beauty.

Q. 52. Would this be the same in the case of a tropical country where flowers grow in profusion without any attention from man?

A. It would be equally a fine art there, and would perhaps argue a higher state of civilisation, for about one would be the beauty of nature. Man would attempt to refine that beauty, to adapt it to his use for greater joy.

Q. 53. What special faculties of Srivatsa would gardening bring into play?

A. Imagination, industry, patience, ambition, fidelity to his task, perhaps strength and endurance, skill, sense of beauty and design, power to execute, possibly thrift.

That country belonged to a Hindu tributary of Srivatsa, King Vahu Deva, who had a lovely daughter named Bhadra Vati. "Tilottama" was her pet name, meaning that beauty to the dimension of a sesamum seed had been taken from a million charming women to make up her loveliness.

Q. 54. Can you suggest a prettier compliment conveyed in a woman's name?

A. This name suggests great charm and beauty. The names of those we love for their endearing qualities might suggest more to us, for they are realities.

Like most Hindu princesses in those days, she had the privilege of selecting her husband, and persuaded her father to hold a *swayamvara*, a festival at which she would make her decision. But she would lay down no rules to which the suitors for her hand should conform. She would have no competition among them in skill of brain or arm.

"Let them assemble," she said, "and await the favour of my choice."

Q. 55. Was the Princess's plan better than a direct competition among her suitors?

A. According to the plan suggested by the Princess any man might enter the lists, and as they were not to compete in any way, she would have the whole field from which to choose instead of being limited to those who did well in competition.

Q. 56. Compare this with the method observed at Draupadi's *swayamvara*, or at Damayanti's.

A. Damayanti made her choice before her *swayamvara* was held; at the *swayamvara* she had nothing to decide except which among the five forms, all looking like Nala, was Nala's self.

Draupadi left the decision to fate, and accepted the man who by his strength and skill was able to wield the mighty bow and shoot the mark.

"Tilottama" meant to do what seemed best to her when the moment for decision came.

Messengers sent out by her father to invite the kings and princes to her *swayamvara* brought back delighted acceptances from all but one.

"King Srivatsa," they reported, "went some time ago to live in retirement in the jungle, and therefore we have been unable to deliver the invitation to him."

The Princess sighed. Had she not worshipped Lakshmi for twelve long years until she had gained from the goddess a promise that she should one day be wife of the greatest king in India? And how could this blessing of Lakshmi accrue to her if the greatest king in India were far in the depths of the jungle while she was holding her *swayamvara?*

The great day came. The kings and princes were gathered together, their gorgeous robes gleaming in the sunshine, their moustaches and beards twisted and curled in greater variety than had ever been seen in the way of hirsute adornments. Tier upon tier they sat, grouped together in various ways, some for their looks, others for their reputation, some for their valour, others for the virtues that they were recorded to possess.

Q. 57. Is a man's psychology affected by the way he regulates the growth of hair on his face? Would the Rajas feel differently with their moustaches and beards well curled than if they had been hanging straight?

A. The psychology of a Raja is not known to all. A woman would feel much happier with her hair well curled. Possibly the Raja's psychology in this is not unlike a woman's. I believe that everyone is happier when looking their best. Whether a Raja looks his best curled or uncurled I cannot say. (See p. 431.)

Q. 58. How would you have grouped the various suitors?

A. As impossibles and possibles, if in two groups.

At last the beautiful Bhadra Vati appeared beneath the canopy where they anxiously awaited her, and every eye was turned in respectful admiration upon her loveliness. In her hand was a garland of sweet flowers, on her finger-tip a little diluted sandal paste. All knew that if these were presented to one among their number it would mean that the lady's choice had fallen upon him.

As Raja after Raja was passed by, their countenances began to fall. Soon the last Raja beneath the canopy had been rejected, and all hopes fled. Then uprose an indignant chorus from the kings and princes against the maiden's father.

"Is the damsel to remain unwedded?" they cried. "Do the laws of the *swayamvara* allow her to refuse us all? Must she not choose one among us?"

The Princess gazed with indignation upon them.

"Why this premature censure?" she scornfully asked. "I have not yet cast the sandal paste or the garland on the ground!"

As she spoke she looked past them to a tree under which a man was sitting offering for sale some choice flowers artistically wreathed. Advancing towards him, she stood before him

and put with the tip of her finger some sandal paste upon his forehead and threw her garland of blossoms round his neck.

A great shout from all the guests then rent the skies.

"To think that my daughter, passing over all the Rajas of India, should pick up a poor flower-seller as her husband!" lamented the King.

"It is Karma," said the Queen, schooled in philosophy. "For misdeeds in a former birth are we punished now. In this universe there is no effect without a cause, no cause without effect. Nothing more is to be said!"

Q. 59. Was the mother's way of taking it the better one?

A. The King expressed only surprise and consternation. The Queen expressed resignation, but she no doubt felt equal surprise and consternation. The fact that she was able to assign a cause for the daughter's decision no doubt made her resigned.

Some of the Rajas shrugged their shoulders, some shuddered at the unseemly choice, some made as if to belabour the husband-elect. After a while, when the agitation had subsided, the Princess followed her flower-man, who was not held worthy of admission to the palace, but was accommodated with separate quarters outside.

Q. 60. Was this due to the fact that the flower-seller was a stranger, or was it a question of the dignity of the royal parents?

A. It was probably a question of station. It would seem, though, that the husband chosen by the daughter should have received a welcome from her parents. If the parents were annoyed at her choice, they probably made no offer of welcome, and for this reason a separate dwelling was set apart for the bride and groom.

By degrees, however, the bride's father and mother grew more reconciled to her lot, and asked what their son-in-law would like to do.

"I should like to live with my wife on the banks of the river," was the flower-seller's reply, "with several menservants about me."

This request was granted, and he and the Princess went to dwell by the river-side.

In a few days' time it was Full Moon, and a merchant came up the river by boat to trade with the villagers. The flower-seller, seeing him arrive, called his men together and bade them seize him and hold him prisoner on a charge of theft. When the merchant protested, his captor informed him that he could seek redress at the Raja's court.

The Raja, hearing of this act of violence against a trader, was highly indignant with his son-in-law.

"Search that boat," replied the flower-seller in answer to his expostulations, "and you will find a sandal wood frame inlaid with gold. If it belongs to the merchant, he ought to be able to open it, for it is not likely that he would purchase it without having been shown the secret of its

mechanism. If he cannot open it and I can, it is surely mine, not his."

"That is reasonable," agreed the King. "The merchant cannot very well object. Let the boat be searched!"

The boat was ransacked, the frame was discovered, and the merchant was at his wits' end to find out how to open it. At last he called for a hatchet to force it asunder, but the flower-seller intervened.

"Give me the frame," he said. "It is now my turn!"

Taking it in his hand, he gently pressed a small spring and immediately the frame flew open.

"There is a woman locked up in that boat," stated the flower-seller amid the murmured applause of the bystanders. "Search it again and you will discover her."

The quest was renewed, and presently the men appeared bringing with them a woman.

"Who is this?" asked Srivatsa's mother-in-law.

"She is Chinta," answered the flower-seller.

"What have you to do with Queen Chinta?" inquired his mother-in-law in astonishment, for she knew that Chinta was the wife of Srivatsa, the greatest ruler in Hindustan.

"I am Srivatsa," replied the flower-seller calmly.

Q. 61. Why had Srivatsa not disclosed his identity before?

A. There had been no need to disclose it. Had he been seeking a bride, he could have entered the lists and made himself known. He may have thought that by concealing his identity he might at last outwit the merchant and recover his wife.

Then all was rejoicing among the members of the royal household, who were charmed to know that their beautiful Princess Bhadra Vati had made an alliance worthy of her rank. Only the merchant was dejected, and he had not long to grieve, for soon he was beheaded for misdeeds committed against the King and Queen. Little by little Srivatsa related the whole story of his wanderings, explaining the persecution of Shani, and telling how the merchant had kidnapped his wife, lured him on board his boat, and stolen from him the sandal wood frame with the secret spring which he himself had constructed during his exile in the forest.

So after long years of separation Srivatsa and his faithful Queen Chinta met in gladness once more, and with an escort of his father-in-law's troops he conveyed both her and Bhadra Vati in triumph to his kingdom.

As the royal procession entered the city gates, Chinta heard a voice addressing her.

"Did I not promise I would see you through?" it said.

Bhadra Vati also heard it.

"Did I not tell you I would make you wife of the greatest King in India?" it asked.

"Listen," said Chinta, turning to her husband. "That is Lakshmi who has come to meet us. I was right to give my allegiance to her and not to Shani!"

In this fashion did the god of adversity and the goddess of prosperity make good their predictions, Lakshmi's promise to Chinta being fulfilled in later years in its entirety, for by the grace of the goddess the Queen lived to a ripe age, and, dying before her husband, never suffered the unhappiness of widowhood.

Q. 62. Which was more successful in the bestowal of allegiance, Srivatsa or Chinta?

A. Each expressed allegiance in their own way. Although the promises and predictions of Lakshmi were fulfilled, one may be certain that in the end Shani came to the fore again. In this life adversity and good fortune follow each other. When the pendulum swings one way, it must return and swing in the other direction. Realising this, it really does not matter whether one prays to the god of adversity to keep away or to the goddess of good fortune to be present. I believe that one having constantly in mind the fortunate side of life might be more buoyant and hopeful than one constantly praying to be kept from adversity. The former would show that the mind was governed more by involuntary thought, which makes for happiness, and the other by voluntary thought, which makes us practical. Feminine psychology is no doubt often governed by the former, while the masculine mind probably swings more the other way. But as we find both attitudes in the masculine mind and both in the feminine

mind, we must believe that it is to some extent a matter of temperament, which governs the attitude of mind, rather than a question of sex.

Q. 63. Show how the influence of Lakshmi was intricately interwoven throughout this story with that of Shani. Is this true to life?

A. Through the whole story one finds the work of Lakshmi soon followed by some event which makes one realise that Shani also was ever present; similarly, when Shani succeeded, Lakshmi often mitigated his blow. Yes, it is true to life. One of our difficulties in life arises from the fact that we do not realise how ever present the two are, nor do we realise that in our misfortune lies our good fortune, and that ill luck often comes to us in the guise of fortune. The two are one—are life; it rests with us to use them as we will. We may make them serve us equally.

Q. 64. What did Chinta do to bring prosperity nearer?

A. She kept constantly in mind the thought that Lakshmi was with her, and, in her thought of the goddess, tried to see her influence even in the work of Shani. She kept her head even when she was forced to realise that she had been duped and had made a mistake in going to the river.

During her imprisonment on board the boat she kept constantly before her the thought that opportunity would be offered her to help her husband. When the chance came it found her ready.

Q. 65. Did she do anything to keep adversity away?

A. By being mentally awake and believing that a chance to assist would come her way and must find her ready, she certainly helped in keeping adversity away. If we face adversity before it comes to us, it comes to us as one familiar to us, not as a stranger.

By meeting it before it strikes us we also have an opportunity of judging it dispassionately and impersonally.

Q. 66. Which was cleverer, Srivatsa or Chinta?

A. Both were clever in their own way. One was governed by the thought that fortune should be made much of, the other by the conviction that misfortune must be borne, but that it would be quickly followed by good fortune.

Q. 67. Which helped the other more?

A. In an active way Chinta brought about difficulties and redeemed her mistake by throwing out the mattress to her husband when he was drowning. In a passive way Srivatsa helped by his patience, perseverance, and adaptability, and in his last action, by which Chinta was rescued from the merchant's boat, proved himself a man of courage and resource. Each helped the other, and both were ready to seize opportunities.

Q. 68. How far was Chinta emotional?

A. In so far as she was feminine and governed by impulse, she was emotional. As an instance, she allowed herself to be led to the river, impressed by the merchant's argument.

Q. 69. What was Srivatsa's most prominent characteristic?

A. His patience and adaptability.

Q. 70. What was Chinta's most prominent characteristic?

A. Her fidelity to her husband, as shown in following him in adversity and in saving his life.

Q. 71. Would it be well if one could remain unmoved by either prosperity or adversity?

A. Outwardly yes. One must feel both, but one should have in absolute control the expression of all one feels. It is only in this way that one achieves success.

If one felt nothing and expressed nothing, one might as well not be alive. It is the control of self which makes for success in life, no matter on what road one is travelling.

Q. 72. Does it require the same quality of mind to maintain equanimity under misfortune as under good fortune?

A. I think that more people will retain their equanimity under good fortune, especially when they have not yet known misfortune.

When enjoying good fortune people seldom realise that it must be but a temporary state, and that some day misfortune must come to them, as it comes to all, even as darkness follows light. If in our moments of good fortune we would look ahead and in thought anticipate every misfortune that can come to us, we should then be better prepared to face it when it does come. I believe it requires more poise to enable one to enjoy good fortune without hurt to one's character.

Q. 73. Would you compare prosperity to a calm at sea and adversity to a storm? Or do you think the reverse is a truer comparison? Or is neither appropriate?

A. As a rule we accept prosperity as a calm at sea. With most people it calls for very little active thought. It should be a warning that trouble must soon follow. During a storm we are apt to be thrown very quickly from one situation into another with little time for thought. This may be likened to adversity. It is when the storm has swept over us that we have time to think. It is then that we should note how and where the storm caught us unprepared, that the next may find us ready, ready at

least where at first we were unprepared. No two storms strike in the same way.

Q. 74. What alterations would you suggest in this tale to make Chinta's character conformable to Western feminine psychology? (See Introduction, p. 11.)

A. A Western woman would no doubt have been very critical as a result of misfortune overwhelming her husband, and would perhaps have sought some opportunity to blame him. She might have found in his misfortune an excuse to leave him.

Q. 75. What alterations would you suggest in this tale to make Srivatsa's character conformable to that of the ideal Western husband?

A. There can be no ideal husband. Each man must stand on his own merit. Each woman's idea of her husband differs from that of any other woman.

Q. 76. If Srivatsa loved Chinta, why did he marry a second time? Might it have been because that was the only way he could devise of obtaining a more powerful position and menservants on the river bank to help him to get her back? (See p. 476.)

A. Yes, this seems a good reason. Also it is possible that he was willing to have a younger wife in his home to bring to both himself and Chinta new interest in life. He was of course only following the custom of his country.

Q. 77. Can you suggest any other means which he could have devised to get her back?

A. He might have gone to the ruling power in the country in which he lived and made known the fact that his Queen was a captive on a river boat, thus obtaining assistance in recovering her from the boatman. His patience and philosophy told him that in good time his wife would return to him.

Q. 78. Lakshmi promised that Chinta should never suffer widowhood and should die a queen. If Chinta had had to choose between these two boons, which do you think she would have accepted?

A. She would rather have given up being a queen than to be widowed, for the tale shows that she loved her husband. Had she been forced to choose, she would have chosen in this way, believing that Lakshmi would make her a queen again. She would have been happy, for her temperament was a happy one.

NOTE.

The Hindus have a male deity, Shani, presiding over adversity, but a female deity, Lakshmi, influencing all prosperity. Saraswati, who presides over learning, is also a female deity. Therefore for two of the greatest gifts of life—prosperity and learning—the Hindu is taught to pray to female deities, showing the high esteem in which the good woman is held in Hindu India. (See p. 413.)

(Q. 30). It is generally accepted by the Hindu that if man's reason finds full co-operation with woman's intuition, even the great god Shani is powerless. As Shani's aim was to prevent success, and as intuition does not enter into details, which to achieve success have to be worked out by reason alone, the god always tried to keep reason from combining with intuition—*i.e.*, to separate Srivatsa from Chinta.

(Q. 33). Can the student define "momentary ability," "general ability," and "final capacity"? Does it seem that "if each individual be given the opportunity to attain his limit of efficiency, his highest level of performance, then, when these final limits are reached, individuals who excel their fellows in one type of work will also tend to excel in other types of work"? *

(Q. 48). Did Srivatsa in calling upon Chinta as he sank respond to an inspiration from the preconscious? Were his thoughts as he floated on the stream conscious or preconscious? (See Introduction, p. 75).

(Q. 62). Does the student always differentiate as follows between hope and expectation? Hope is wish for something not definitely known, which may not be attainable; expectation is looking out for something definite and possible to attain.

Why do many people love confused thinking? Is it because it encourages absurd hopes? And is clear thought often shunned because it results only in reasonable expectations? Hope working through faith led both Chinta and Bhadra Vati to happiness. Is hope the most universal possession of all those within the grasp of man? Is hope "a foremost efficient psychological force for explaining the actions of the human race"? Are individuals of strong will likely to be

* *Vocational Psychology*, by H. L. Hollingworth, p. 255. Appleton, New York, 1916.

hopeful? Are those of weak will also likely to be so? Of what emotion is hope the antithesis?*

(Q. 69). Srivatsa's most prominent characteristic was adaptability. He evidently possessed the power of cutting off unpleasant perceptions (see Introduction, p. 64), and of creating a special favourable mental environment for himself. (See Introduction, p. 30.)

(Q. 76). This was a catch question. Srivatsa had no voice in becoming the husband of Bhadra Vati. He may or may not have wanted a second wife.

(Q. 78). To the Hindu lady the word "widowhood" conveys a very different meaning from that which it conjures up in the West. Under the law of Manu a Hindu lady once a widow always remains a widow. During widowhood she eats plainer food than women whose husbands are living, has simpler clothes, and wears no jewels whatever, because the one for whom she cared to dress is dead. (See p. 498.) There are special fasts and other religious rites which she carries out, and practically all charities are under her direction.

The answers to the questions in this text are by a married lady.

* *What may I Hope?* by G. T. Ladd, LL.D., pp. 1, 2, 3, 9, 13, 14. Longmans, 1916.

BEWARE!

A MARRIED couple once went to ask the advice of the sage Visvamitra. "How can we get on best in life?" they inquired.

(*First Dictum*).—"Beware of women!" said the sage, and told them to come back to him the following week.

On their next visit they put the same query.

(*Second Dictum*).—"Beware of men!" the sage replied, and told them to come again the week after.

In a week they sought him once more, and propounded the same riddle.

(*Third Dictum*).—"Beware of women and men!" he answered, and bade them pay him a visit when another week had elapsed.

For the fourth time they came and put their question.

(*Fourth Dictum*).—"Beware of neither women nor men!" was the sage's reply, and he bade them pay him a fifth and final visit if they desired further counsel.

In a week they returned. "The four answers you have made us," they said, "have greatly

puzzled us. Will you explain to us their real meaning?"

(*Fifth Dictum*).—"Beware of yourself," said the sage, "for if you take care of your own emotions, nobody from outside can ever hurt you." (See Introduction, p. 35.)

Q. 1. What sort of a life would the married couple lead if they observed the sage's rules?

A. (A). They would of course lead an ideal life, since being wise enough to understand exactly where danger lay, they would be better able to avoid it. In the dictum, "Beware of yourself!" lies the pith of the whole sermon, for if we can at all times, and in every difficulty that arises, "beware of ourselves," we can at least be sure of acting cautiously, even when we are not very intelligent, and if we are more than usually intelligent, life should, with that wise text ever heeded and ever acted on, be a series of successes in whatever way we might desire.

(B). They would lead a most happy and contented life, minding their own business and letting that of others alone, which few in this world do.

Q. 2. Would the rules help them to get on in life?

A. (A). Most assuredly, for by following the sage's advice they would foresee many obstacles and temptations which might cross their path, besides learning to keep control over themselves, which would be of great advantage to them through life.

(B). Certainly. They would teach the most careless to be careful, the most frivolous to be serious. "Beware of yourself" embraces in three words every rule that can possibly be formulated for the guidance of the wise as well as the foolish. No one is wise enough to be able to say that he can ignore it. It is a golden rule, very easy, very simple, but who, alas! always follows it?

Q. 3. Was the first dictum, "Beware of women!" more applicable to the husband than to the wife?

A. (A). No, it was equally applicable to both, for women may be quite as dangerous to their own sex as to men, perhaps in the present state of society much more so. Were women only true to their sex, they would be much less dangerous to men.

(B). No, it applied to both and was most valuable advice, which, if followed, would enable them to avoid many a danger.

Q. 4. Was the second dictum, "Beware of men!" more applicable to the wife than to the husband?

A. (A). It applied to both of them, although in different ways: to the woman, to put her on her guard against letting anyone steal her affection from her husband, and to the man as a warning against the intriguers of business life.

(B). No, it was more applicable to the husband. The danger of being robbed and swindled by another man always threatens him who has not learned to beware of his own sex and to discriminate between the false and the true friend. The sage, however, did not mean that we must go through life distrusting everyone. We must trust others, but if we beware of ourselves—that is, keep every scrap of conceit from entering our minds—we shall then see clearly and learn easily to judge our fellows. It is conceit in our own judgment that warps our judgment.

Q. 5. Why should women beware of women?

A. (A). Because—alas!—women are often very false to each other. The old rule—soon, I hope, to become obsolete—that women have always had impressed upon them from earliest youth, that they must marry, has created a jealous rivalry and caused many women to descend to most ignoble means to gain their ends, but now

that life is becoming full of interest in so many ways for women of intelligence, they are growing more and more independent and will learn in time that they can and must become citizens of the world, entering life hand in hand with man, not hanging on to his coat-tails. Equality of sex is the law of nature, and if we perversely disregard the laws of nature, only suffering can ensue. (See Introduction, p. 5.)

(B). Women should beware of women because women are inclined to be envious, treacherous, and fond of gossip. Few women know how to mind their own affairs and keep from interfering with those of others. The average man's attitude towards another man is indifference; the average woman's attitude towards another woman is enmity, and no amount of education seems to alter that attitude. Therefore a woman must carefully guard against other women.

Q. 6. Why should men beware of men?

A. (A). Men should beware of men especially in business, as there are many who are unprincipled and who will cheat their best friends if they have the opportunity to make money thereby.

(B). A man should beware of men in the outside world lest they get the better of him in his career or persuade him to do what is inexpedient; he should beware of men in his own home lest any prove a harmful influence to his wife or children.

Q. 7. Should one beware more of a stupid friend than of a very clever one?

A. (A). I should be more afraid of stupid friends than of clever ones lest through their stupidity, not through malice, they should lead me into difficulties.

(B). One should beware more of a stupid friend than of a clever one because one can either trust a clever friend to act reasonably and expediently, or one can foresee what

he will do and make one's plans in case he should commit himself to a course of which one does not approve, but with a stupid friend one never knows how to deal or what to expect.

Q. 8. Is it better to have a stupid man as a friend than as a foe?

A. (A). It is better to have a stupid man as a foe. It is always dangerous to trust a stupid man as a friend, for acting on one's behalf he may do exactly the wrong thing. As one's foe he may take the wrong course and one may be able to outwit him easily. In any case he will probably be less exasperating as a foe than as a friend.

(B). It is always best to have as many friends as possible, and a stupid friend is better than a foe.

Q. 9. Is it better to have a conceited man as a friend than as a foe?

A. (A). It is better to have a conceited man your friend, for being conceited he would feel disgraced if you were disgraced, and therefore would help you in time of trouble.

(B). It does not matter, for he will be too selfish to be of any use to one.

Q. 10. Should one beware more of an unsuccessful man than of a successful one?

A. (A). Yes, because a man who is always unsuccessful must be stupid. He cannot be uniformly unlucky.

(B). Yes. Ill-luck is supposed to be contagious, and even if one does not believe in luck, it is more inspiring to come in contact with success than failure. (See p. 419.)

Q. 11. When is it better to beware of neither women nor men?

A. (A). When you are minding your own business, and paying no attention to what is said by man or woman, but doing what you know is right.

(B). When we are sure of ourselves; when we know that our judgment is so unerring that we detect at once the false note in the voice or the manner of those we meet. But this never comes to the conceited. It comes by intuition, an extra sense, very primitive, lost past recovery by the many, and only regained by the few after many sorrows. It is the wisdom which is sent us from above, and no book learning can teach it. Only knowing ourselves thoroughly will open our eyes to the truth in others; only the true can detect deceit, and only the true can detect the true.

Q. 12. Would men or women be more likely to carry out the rule to beware of neither women nor men?

A. (A). It would depend upon the circumstances. Often when a woman takes a thing into her head, she goes on with it regardless of what men or women say or think. On the other hand, she drops some projects which men would have courage to carry through without fear of either women or men. Sometimes intuition comes to a woman and bids her persevere. Intuition comes oftener to woman than to man because she is less conceited than man. I am not taking into consideration the very, very foolish ones of either sex, but if I did, I should say that a very foolish man is much more dangerous to his unfortunate family than a very foolish woman, because for some occult reason man is given more power and responsibility than woman, whereas woman as a rule is better able to spend money wisely. How many poor, foolish parents owe their straitened means to the extravagance and wicked selfishness of their sons? And how many to their daughters? Yet no lesson is learned from this! It is still the rule to expect wisdom from the male just because he is a male, although it is a well-known fact that clever men have nearly always been the sons of clever mothers.

(B). Men would be more likely to carry out this rule,

for they have stronger character, whereas women are more inclined to listen to what the world says.

Q. 13. Should one beware of both women and men?

A. (A). At times, yes. It is best, however, to follow one's own judgment, for conscience tells one what is right.

(B). Yes, it is always safe to be on one's guard, but that does not mean that one must never trust anyone. It is often absolutely necessary to trust people, but the great thing to remember is not to trust them overmuch. Always keep something back from them if possible; do not let them know all your secrets, but only just so much as will enable you to gain your end. (See p. 264.)

Q. 14. What natures would be likely to follow the fourth piece of advice, to beware of neither women nor men?

A. (A). The careless, easy-going ones: therefore the great majority. But it is as foolish to be too careful as it is to be too careless. The person who can be merry and wise hits the happy medium. That is only a poor wisdom which cannot throw off all care and be at times like a little child, careless and happy; indeed, the highest wisdom of all is to have absolute faith in others, to expect them to be true, for many who would delight in deceiving those who suspect them would be ashamed to behave badly to those who trust them. Love begets love.

(B). A happy-go-lucky nature would be likely to follow the advice of the sage to beware of neither women nor men, for a person of that nature has not the strength of will or character which is necessary to be on the alert.

Q. 15. What proportion of men and women can take care of themselves in this whirlpool of the world?

A. (A). Not more than two-thirds.

(B). Very few indeed seem capable of taking care of themselves. More than half seem to be looked after by

others, or taken care of by Providence, or not taken care of and to go under in consequence.

Q. 16. What proportion of men and women who cannot take care of themselves without intellectual aid from outside frankly admit to themselves that incapacity ?

A. (A). About one-third. Conceit prevents many from admitting it.

(B). Very few appear to realise that they cannot take care of themselves. This may be fortunate if there is really no one to look after them, or unfortunate if, by realising and admitting their incapacity, they could obtain outside aid.

Q. 17. What proportion of those men and women who make such honest admission to themselves have the moral courage to seek in time the intellectual aid of clever men ?

A. (A). Very few, I fear.

(B). Those who have common sense and no stupid pride to hinder them will do so in time and be thankful to obtain assistance. There is no good in failing miserably by oneself when one might succeed happily with another's help.

Q. 18. Is it better to seek the help of an intellectual man than to suffer in silence ?

A. (A). It is expedient to seek the help of an intellectual man and not at all beneath one's dignity, for does not the whole world exist by mutual aid ? Where man's own physical strength is insufficient, he calls in some stronger outside force to help him ; why not do the same when he needs mental strength ?

(B). It is much better to seek the help of an intellectual man of experience, if he is a man of principle, than to suffer in silence.

Q. 19. Is the constant association with a very intellectual man conducive to intellectual progress?

A. (A). It certainly is, for one always learns something by associating with an intellectual person.

(B). If there were harmony between the two people, the association would conduce to intellectual progress, otherwise they would only irritate each other and prevent development.

Q. 20. Is it possible not to attempt intellectual emulation in the company of a very clever man?

A. (A). It should inspire one to emulation, if one has ambition, for one cannot help gathering knowledge in the company of an intellectual person.

(B). If one admires him, one will naturally strive to imitate his great talents. In a case where there was absolute uncongeniality one would probably not attempt intellectual emulation.

Q. 21. Is it better to have as a friend one colossally clever man who can advise on any subject than to rely on half a dozen ordinarily clever men for advice?

A. (A). It is much better to have one colossally clever man as a friend than half a dozen ordinarily clever men, for so many would not be likely to agree on all points, and one might not know which advice to follow.

(B). It is better to have one colossally clever man as a friend than half a dozen ordinary ones because if you rely on him when anything goes wrong, you know exactly to whom to go to seek for help to put things straight again.

Q. 22. Is it better to let only one man know all your secrets than to divide them between six men?

A. (A). It would be better to confide them to one person.

(B). It is much better for only one man to know your

secrets because if they leak out, you know whom to blame. The more people you divide your secrets among, the greater your chance of finding an untrustworthy person among them. But I would not trust all my secrets to any man, if I could help it.

Q. 23. Was the sage laughing at the married couple?

A. (A). On the contrary, he had great respect for them, thinking they were very wise to consult one of experience and one who would be sure to give them unbiassed advice.

(B). No, the sage was telling them the truth of all the ages, the great truth that always has been and always must be learned by the wise before they can become really wise. He first taught them to beware of women and to beware of men, because he wished them to study and to try to understand human nature. Having learned that lesson, it was no longer necessary to beware of either, because they had learned not to be deceived by appearances but to trust to their intuition, their instincts, and when they knew how to do this no one could deceive them.

Q. 24. Which dictum of the sage do you think most worth following by men?

A. (A). "Beware of yourself!" This dictum embraces all the others. We often blame others for the misfortunes and unhappiness that come to us, but if we were to beware of ourselves, no one could hurt us. We should only expect just as much, and no more, of others as we knew they would and could give us; nor should we be disappointed if love were rewarded by indifference or trust by betrayal; we should know that people can only be themselves, and having learned to know men and women, we should know by intuition how each individual was likely to act.

(B). The fifth, "Beware of yourself!" as that would enable men to withstand all temptations and to lead a wise and good life.

Q. 25. Which dictum is most worth following by women?

A. (A). The first dictum, "Beware of women!" since most of a woman's troubles in life are caused by the malicious tongues of other women (as I am very sorry to admit), for women are inclined to be envious and spiteful.

(B). The same philosophy is equally valuable to man and woman, "Beware of yourself!" Beware of expecting too much from others. Love with an unsparing love, but do not be disappointed if your love is not returned in like measure. Beware of conceit, and its accompaniment, disappointment. Be "mistress of yourself when china falls."

Q. 26. Which dictum do you consider least valuable to men?

A. (A). I find each dictum in its order equally valuable to both men and women. The dicta cannot be separated but are to be taken in sequence, learned, marked, and inwardly digested slowly and diligently. They are so simple but so wise; they are only possible to the thinker who is also a doer.

(B). The fourth dictum, "Beware of neither women nor men!" as if a man follows the first three, he will be well prepared for the fourth.

Q. 27. Which dictum do you consider least valuable to women?

A. (A). The fourth for women also, "Beware of neither women nor men!" because they would be well fitted to withstand the great temptations of life if they had followed the first three.

(B). I do not think any should be disregarded by either man or woman.

Q. 28. Is mistrust a proof of common sense, or may it be a sign of stupidity that has often been deceived? (See p. 264.)

A. (A). It is often a sign of stupidity. We may be ever so learned and "speak with the tongues of men and of angels" and yet not have the gift of understanding, without which all the other gifts are unavailing. Learning from other people without trying to see the truth of their advice will avail us nothing, and this parrot-like learning generally engenders conceit, and with conceit all intuition and true wisdom fly from us.

(B). Mistrust is often a good proof of common sense which prepares one to look on every side of a question before decision, and also prepares one, from experience of others, to beware of those who cannot be trusted.

Q. 29. Did the sage leave the married couple in an optimistic or a pessimistic mood after his fourth answer, "Beware of neither women nor men!"?

A. (A). If the couple thought that they had been unable to understand the sage and were going to miss the benefit of his advice through their intellectual density, they might feel pessimistic, but evidently they meant to try and understand, and if they found they could not, to return in the confident hope that he would explain the meaning to them, and so the optimistic mood was probably uppermost.

(B). All wise people are optimists. Why should they be otherwise? Not to be optimistic is only conceit. Why should we suppose that we know better how things should be ordered than the great Giver of Life? Pessimism is only possible to the conceited, to those who think they are badly treated—never to those who know.

Q. 30. If the sage had stopped at the third dictum, "Beware of women and men!" would that have left the married couple in an optimistic or a pessimistic mood?

A. (A). He would have left them in a very pessimistic mood, for they would have only half understood his advice.

(B). In an optimistic mood, because being young, inexperienced, and hopeful, they must have felt they had the courage to look out for all temptations they might encounter.

Q. 31. Do we as a rule become optimistic or pessimistic regarding a subject according to the final ring of the conversation we have on the matter with someone whose opinion we value?

A. (A). That would depend on the strength of our own judgment. A man of decision, who had already thought deeply on the question, and who had the ability to keep the whole of the arguments steadily before him, would not be swayed by the final ring any more than by any other part of the conversation. His powers of analysis would enable him to give each factor its correct value. (See Introduction, p. 53 *et seq.*)

(B). No, because people will often try to deceive us by emphatically declaring, especially in what they call their last word, that they will not do what we desire, whereas if we are able to discriminate and judge the conversation as a whole, we may come to the conclusion that they really mean to agree to our proposals if we are sufficiently persistent.

Q. 32. Can a line always be drawn where pessimism ends and optimism begins, or *vice versa?*

A. (A). By carefully analysing one's thoughts, doubts, and fears it can, but only by those who know themselves very well and who are not in the habit of deceiving themselves. It is, however, a strange fact that if one is in the habit of trying to humbug others, one is generally unable to judge oneself honestly, and imagines oneself possessed of many pleasing qualities which only exist in one's imagination. It is most difficult for even the most straightforward of us to "beware of ourselves."

(B). The distinction seems too fine for a line to be drawn. Just as the dawn creeps on by slow degrees and none can tell the exact second when night becomes day, so with mental states. One merges imperceptibly into the other.

Q. 33. Is it the temper of the mind rather than the nature of the circumstances that causes variation in the degree of optimism or pessimism?

A. (A). It is the temper of the mind, for some natures are always hopeful and never discouraged.

(B). It is entirely the temper of the mind which governs every circumstance of life. What is a calamity to one person is only just a little difficulty to another. All is mind and all is in mind. There is an old-fashioned saying that tells us we are creatures of circumstances, but wisdom teaches us that this is all wrong, that we can, if we will, alter circumstances and make them our servants instead of our masters. (See p. 517.)

Q. 34. Is optimism presumptuous? Is it imprudent?

A. (A). No, it is the greatest and wisest wisdom.

(B). Optimism is neither presumption nor imprudence. It is a wonderful brightener of life. Everyone cannot be optimistic, but all should try to cultivate an anti-pessimistic frame of mind.

Q. 35. What was the mental attitude of the married couple after the sage's fifth dictum, "Beware of yourself!"?

A. (A). They must have felt themselves prepared, if they carried out his rule, to meet all the obstacles of the world.

(B). If the advice given in the previous dicta had been faithfully considered and fully understood, they would

have learned that the different dicta were but parts of a whole, one bit of advice following another, all leading up to the fifth dictum, the most important of all and the most difficult to follow.

Q. 36. Does the sage's fifth dictum, "Beware of yourself!" embody all the philosophy of the first four? If so, explain how? (See Introduction, p. 73, and p. 501.)

A. (A). Yes. He who knows his own good and evil points will bear them well in mind in all his intercourse with outsiders, and if he can regulate his emotions he will be able to keep his evil tendencies under control and make proper use of his good qualities, so that he need not fear the world. The mental analysis he will have gone through in the process of keeping guard over himself will enable him to understand human nature, so that he will know of whom to beware, and when not to beware of anyone.

(B). It embodies all the wisdom of the other four by advocating self-control, which is one of the most important habits that can be acquired, enabling one to act with caution when necessary and launch out boldly when desirable, without fear of consequences.

NOTE

(*Qs.* 7, 8). It is a maxim of Hindu philosophy that it is better to have a clever person for an enemy than a fool for a friend. My readers might analyse this proposition and decide how far they agree with it.

(*Q.* 11. [B]). Does conceit often prevent one from watching over one's own interests? Does it pay to indulge in the luxury of telling a quondam friend or acquaintance what one thinks

of him? Or is it more expedient to keep one's opinion to oneself as long as one knows definitely what one thinks of him, in case one may sometime require his services to thwart an ignoble action of another ignoble man?

Yet another point for consideration is whether a deceitful person is usually easily deceived, and whether everyone, even the least credulous and the cleverest, may be deceived or mistaken on some points. No one is perfect in all departments of his thought. Mr. Morton Prince holds the view that "a man may be eminently superior in certain fields of mental activity, and psychologically a perfect fool-thinker and fool-performer in other fields."* Moreover, it may happen that a man is regarded for half a century as extraordinarily clever, and if he had died at the height of that reputation he would have ranked as one of the cleverest men of the age. But it may be his misfortune to live just a little longer and to be confronted with a problem on which he is unable to think in a detached way, whereby his prestige is overthrown.

Most mistaken judgments come from incapacity to think in a detached way. What is a detached way of thought? It means taking oneself and one's own interests out of a subject, and regarding it apart from these. Thoughts may be roughly divided into two classes, attached and

* *The Psychology of the Kaiser*, by Morton Prince, p. 46. Boston, 1915.

detached. In the former, the first person singular is kept in; in the latter the first person singular is eliminated as far as it is within human power to do so. Students may try to decide which of these two divisions of thought apply as a rule to their own particular mode of thinking, and may also consider whether men in general are better able than women to keep their thought free from personal attachment and based on impersonal detachment.

(Q. 34.) There is a trite saying of Visvamitra: "Remember always the black cloud as well as its silver lining." Bearing this constantly in mind, we should be saved from perishing on the heights of Utopian optimism or in the depths of foolish pessimism.

(Q. 36.) The object of the sage Visvamitra was to impress upon the married couple the need to discipline themselves thoroughly and be true to the teaching of the Upanishads: "What appears pleasant or joyful at first brings misery later, and what seems unpleasant and harmful is a trial for the mind, in order to bring it ultimate joy. Be convinced of this fact until by habit momentary joy or sorrow is discarded altogether."

The answers to the questions in the above text are by two married ladies, one American and one English.

SELF

SELF is one of the great themes of Hindu philosophy. (See p. 519.) "He who hath overcome self by means of self hath self for a friend, for self is ever a friend or foe."* And again: "Ignorance (*i.e.*, of self) is death, and the absence of ignorance (*i.e.*, self-knowledge) is eternal life."† To look with equal eye upon oneself and one's enemy, upon one's good or evil fortune, is the Hindu ideal. Self-control was considered by Hindu psychotherapists to bring with it freedom from disease. Grief, according to them, shows lack of mental control, and should be repressed. Good fortune, they taught, abandons those whose minds are uncontrolled. The senses are to be kept in subjection, for according to the power they are permitted, the understanding departs, as water flows from a vessel containing holes. (See pp. 150, 171.)

The Rishis held‡ that the man who knows Self knows also the Not-Self, but that he who

* *Mahabharata, Udyoga Parva,* xxxiii. † *Ibid.,* xli.

‡ *Ibid.,* xlii.

knows only the Not-Self does not know Truth. (See Introduction, p. 76.)

Q. 1. What does this teaching of the Rishis mean?

A. This means that without knowledge of the soul that is within one, one can have no real comprehension of humanity and things outside oneself. Knowledge of the Self within includes knowledge of that which is outside Self. It is something like Tennyson's "flower in the crannied wall"; if one understood how that little flower was made, one would comprehend the whole mystery of God and man. This Hindu philosophic dictum signifies that he who is ignorant of the Self within cannot know Truth, for Self to Hindu philosophers is apparently identical with knowledge and that which is not Truth is not knowledge.

Q. 2. If you were selecting a friend, would you choose one who was (*a*) self-effacing, (*b*) self-assured, (*c*) self-possessed, (*d*) self-respecting?

A. I should like my friend to be self-respecting, because one who has lost self-respect is likely to be a dangerous or a degrading companion.

I should prefer him without self-assurance, because that is apt to lead one into pitfalls.

I would have him self-possessed, because self-possession means power over others as well as self, and a powerful friend is desirable.

I should not wish him to be too self-effacing, lest he might prove weak and uninteresting.

Q. 3. Which man would you most dread as an enemy, one who showed (*a*) self-assertion, (*b*) self-command, (*c*) self-will, or (*d*) self-interest?

A. I should dread most an enemy who had self-command, as I should know that he would keep master of the game

as long as possible. If he were actuated by self-interest, that would not alarm me, for the greater part of humanity is inspired by selfish motives. If he showed self-assertion or self-will, I should not worry, as these might lead him into difficulties. (See pp. 509, 510.)

Q. 4. Could you afford to treat any of the following with indifference if they happened to be your enemies: those who showed (*a*) self-distrust, (*b*) self-consciousness, (*c*) self-conceit, (*d*) self-knowledge?

A. It is risky to treat any enemy with indifference; to under-estimate the strength of an opponent constitutes a grave danger. But the power of an enemy who showed self-distrust might be somewhat discounted, for it is very hard to succeed unless one has confidence in oneself, and to show self-distrust makes others shy of helping one. One who showed self-consciousness might easily be made nervous, and so deprived of some of his power to harm. One who was conceited might succeed in imposing on others, or he might fail through over-estimation of his own abilities. But it is not safe to despise either a self-conscious or a conceited enemy, because self-consciousness and conceit are not insuperable obstacles to success.

A foe who had self-knowledge would be the most formidable of the four, as knowledge of self includes knowledge of men and things outside oneself.

Q. 5. If you had to appoint an arbitrator, would you choose one who was (*a*) self-reliant, (*b*) self-complacent, (*c*) self-contained, or (*d*) self-centred?

A. A self-reliant arbitrator would not be swayed unduly by either side, but would form his own judgment and deliver it with confidence to the parties interested. Self-complacent and self-centred arbitrators might be too engrossed with themselves to enter keenly and impartially into the case for each side. A self-contained arbitrator

would be able to hear both sides without letting his thoughts and feelings become evident. Having control over himself, he would probably exercise fairness in decision and would gain the confidence of those for whom he was umpire. I should therefore choose a self-reliant and self-contained arbitrator in preference to a self-complacent or self-centred one.

Q. 6. If you were selecting the head of a large commercial enterprise, would you choose one who was: (*a*) self-interested, (*b*) self-confident, (*c*) self-made, (*d*) self-satisfied?

A. I should not object to a man who was self-interested as the head of a large commercial enterprise, because if I made it worth his while, he would work hard to benefit himself and incidentally would benefit me also as owner of the big business. A useful man is generally something of an egoist. (See p. 509.)

I should choose one who was self-confident, because without trust in oneself one saps one's own energy and that of others who work with or under one. Confidence is half the battle.

I should select one who was self-made, as his progress from nothing would be a proof of ability. (See p. 82.)

I should avoid a self-satisfied candidate as one unlikely to see where he had made a mistake, and unwilling to take a hint from others.

Q. 7. If you were choosing a man to carry through a speculative business, would you like one who was (*a*) self-assured, (*b*) self-pleased, (*c*) self-distrustful, (*d*) self-possessed?

A. To carry through a speculative business I should like a man who was self-possessed, as he would not rush in too quickly without considering the effect of his action. A cool head is invaluable in such dealings.

I should at once reject a self-distrustful man. Pluck

and initiative are absolutely essential to successful speculation. (See Introduction, p. 67.)

I should beware of a self-assured man because he might be apt to lay hold of an idea and refuse to give it up once he thought it a good one; on the other hand, self-assurance might sometimes help him to carry through a hazardous undertaking without faltering. The same applies to a man who is self-pleased.

Q. 8. Which of the following qualities would be desirable in the leader of an exploration: (*a*) self-restraint, (*b*) self-denial, (*c*) self-assertion, (*d*) self-respect?

A. The leader of an exploration should be self-restrained, because a leader should govern himself and not be governed by those under him; he should be self-denying, because hardships always accompany exploration, and the head of the party should set an example to the rest; he should be self-respecting, as only by self-respect can one gain the respect of those under one, which is essential to carry out an arduous enterprise. He should not be self-assertive, though he should be able always to make his authority felt.

Q. 9. Speaking generally, are any of the following more characteristic of men than women: (*a*) self-control, (*b*) self-sacrifice, (*c*) self-satisfaction, (*d*) self-neglect?

A. Self-control is not more characteristic of men than women. There is no question of superiority or inferiority in nature, but of supplemental powers. Woman is self-controlled as well as man, but in a different way. Tried by man's standard she may lack self-control; tried by her standards, he may also be wanting in it. (See p. 259.)

Women are more self-sacrificing than men.

Self-satisfaction seems fairly evenly divided between the sexes, but the self-satisfaction is on different subjects.

Women are probably more apt to neglect themselves than men. They soon lose interest in their personal appearance if there is no one for whom they care to dress

(see p. 476), and it is notorious that a woman rarely caters adequately for herself if she has not others as well for whom to cook.

Q. 10. If we say that a man has no self-control, does it mean that he is under the control of others, or that he can easily be controlled by others?

A. A man without self-control is not necessarily easily controlled by others. It is often very difficult for an outsider to draw him away from the path towards which his inclinations lead him. If a man is under the influence of his own passions, he is easily led by those who guide him in the direction prompted by his passions, but the reverse is the case when an attempt is made to turn him in the opposite direction.

Q. 11. Is it as bad to be a slave to oneself as to be in subjection to another?

A. It is worse to be a slave to oneself than to be the slave of another, for self is the hardest enemy to overcome.

Q. 12. Do you agree with the saying that each man can have absolute, uncontrollable power over only one person in the world—himself?

A. No one can have permanent, absolute control over another human being, for the mind always resumes its liberty to some extent. Even in the case of hypnotism the influence is sometimes relaxed and the subject released from mental bondage. On the other hand, very few persons have absolute control over themselves, for that requires great force of character and mental balance.

NOTE

These questions on Self, though searching, were made less exhaustive for Occidental students than they would have been for Hindus. The

Hindu preceptor sometimes puts as many as three hundred questions on Self, in order to bring back to the conscious mind lost memories of various facts and impressions. In this connection a passage from Ebbinghaus may be read with interest: "The vanished mental states give indubitable proof of their continuing existence. . . . Employment of a certain range of thought facilitates under certain conditions the employment of a similar range of thought. . . . The boundless domain of the effect of accumulated experiences belongs here."*

(Q. 1). With the Hindu view of Self and Not-Self may be compared the doctrine of Leibnitz on the Ego and Non-Ego. His statement that "he who sees all could read in each what is happening everywhere" may be compared with the Hindu teaching: "In thee, in me, everywhere else, is one all-pervading essence. Uselessly, then, thou, impatient creature, findest fault with me. Behold all self in thine own self; banish the thought of dualism anywhere."

(Q. 11). Hindu philosophy abounds in teachings on Self as friend and foe. "He is his own best friend," declared the Rishis, "who has conquered his own self; the unconquered self is its greatest enemy." The whole idea of Hindu training is, as Vasistha said: "Organise yourself

* *Memory,* by H. Ebbinghaus, translated by H. A. Ruger, Ph.D., and Clara E. Bussenius, p. 2. New York, 1913.

before you try to organise others for any action." (See Introduction, p. 53, and p. 491.)

In control of self is included control of conscience. "Manhood alone is life," said the Rishis, "if it is lived on reason and conscience." Hinduism trains conscience to fit in with intelligence, as illustrated by the law of Karma. The great aim of Hindu teaching is to preserve harmony between head and heart, for even in the dawn of time, fifteen hundred years before the Christian Era, the Hindu recognised that if head alone rules, the result is brutality, and if heart alone rules, the result is weak sentimentality. Not until head and heart are well balanced will the human race arrive at true civilisation. (See Introduction, pp. 34, 35.)

Can conscience be created? Compare the conscience of religions that teach an eye for an eye and a tooth for a tooth with that of others which teach the reverse. In the whole of the Old Testament the word "conscience" does not occur.* Can the student say why this is so?

Does the student think that the following is a comprehensive list of the different kinds of conscience?—(1) individual conscience, (2) social conscience, (3) legal conscience, (4) religious conscience, (5) national conscience, (6) international conscience. Does "international conscience" always represent the harmonious assimilation of several national consciences? Is there such a

* *Christian Psychology,* by the Rev. J. Stalker, D.D., p. 235.

thing as "international law"? Should it not rather be termed "international convention unenforcible by law"? Does "national" often mean "narrow"? Is not "international" a much broader view? Is it consistent with a broad view of humanity to be "patriotic"?

Can the student explain how it is that, while the Christian conscience dictates adopting measures for the conversion to Christianity of the Hindu, Moslem, and followers of other religions, the Hindu conscience refrains from all proselytising propaganda, and always refuses to baptise a Christian or Moslem or follower of any other religion who may be anxious to embrace Hinduism? Is this a typical illustration of difference in "religious conscience"?

For further Western views of Self the student is referred to *A Beginner's Psychology*, by E. B. Titchener, chapter on "Self and Consciousness"; *The Psychology of the Kaiser*, by Morton Prince, chapter on "The Self-Regarding Sentiment"; and *Vocational Psychology*, by H. Hollingworth, chapter on "The Self-Analysis of the Individual."

The answers to the questions in the above text are by a lady who has taken a great interest in the education of her children and grandchildren, and who has travelled widely in Europe, the United States, and Canada.

FRANCO-HINDU PSYCHOLOGICAL AFFINITY

In this chapter Western readers will be presented—I believe for the first time—with a few illustrations of Analytic Psychology from ancient Sanskrit literature composed about thirty centuries ago, compared and contrasted with the analysis of the human mind by La Rochefoucauld, the well-known French maxim writer. It will be seen that though the psychological process by which the Oriental and Occidental form their judgments may be different, the conclusion reached is much the same, for human nature differs but little down the centuries and throughout the world. (See Introduction, p. 11.)

Most readers of this volume are acquainted with La Rochefoucauld's writings, but how many are aware that this famous Frenchman's Maxims and Reflections were in great measure anticipated in my native land, India, centuries before the Christian Era, or, in other words, many hundreds of years before Italy, the mother of France, was born? It is indeed a marvel that though about thirty centuries separated La Rochefoucauld from

his Hindu anticipator, the thoughts of these two philosophers so often ran on parallel lines.

It is, however, very questionable whether La Rochefoucauld has, or ever will have, anything approaching the influence over the minds of his countrymen that Bhishma has exercised over his co-religionists. For one thing, the maxims of La Rochefoucauld have had scarcely three centuries to percolate to the French masses, whereas Bhishma's teachings have had the advantage of about ten times that interval to saturate the Hindu with their wisdom from the Himalaya to Cape Comorin. Yet the sayings of Bhishma have never been collected into a single volume. As for pocket editions, such as one sees of La Rochefoucauld, no one has conceived the idea of compiling one from Bhishma's wise utterances, which have been disseminated down the long years chiefly by word of mouth, and by that means have penetrated to strata of the Hindu population several times larger than that of France, and which would have been quite beyond the reach of the vehicle of print. The teachings of Bhishma play such an important part in the training of the Hindu, both old and young, that some acquaintance with them is advisable for Western readers who wish to comprehend Hindu psychology.

"But who is this Bhishma?" I can hear some of my readers asking. Bhishma is the greatest soldier-statesman known to the Hindus, the

warrior-thinker who fought as boldly and successfully as he philosophised, whose name, revered in his lifetime, has been looked up to continuously for the last three thousand years, the honest adviser whom even opponents sought in consultation in difficulties of state or warfare or private conduct, who in the great contest at Kurukshetra, near modern Delhi, commanded the armies of the Kauravas in one of the bloodiest struggles known to history, and who, fatally wounded in the field, was sought in counsel on his death-bed by the Pandavas who were fighting against the Kauravas, and there discoursed upon high philosophy, kingly duties, and military and diplomatic problems.

The careers of these remarkable men, Bhishma and La Rochefoucauld, afford some parallels and several points of dissimilarity. Both were soldiers, though Bhishma continued his military career to the end, whereas La Rochefoucauld's active share in war ended twenty-eight years before his death. Bhishma always covered himself with military glory, while La Rochefoucauld, though of remarkable valour, was usually unfortunate in the many struggles in which he took conspicuous part. La Rochefoucauld's environment differed from that of Bhishma. The Frenchman had centuries of recorded human experience, including the wisdom of the great Greek philosophers, to assist him to form his judgments; he had books in various languages from which to draw,

test, reject or confirm his opinions. His predecessor in the dawn of time could fall back only upon Sanskrit literature composed long before the age of printing or paper, and his own inspirations, to help him in enunciating those great truths which man's wisdom up to date has not been able to question. Even after the lapse of many centuries human thought has not improved upon much that Bhishma said. For concentrated wisdom "Gulistan" and "Bustan," written by the great Persian poet-philosopher Sadi in the thirteenth century of this era, and Lord Chesterfield's Letters to his Son have ranked very high, but few ideas upon serious subjects can be found in Sadi, La Rochefoucauld, or Lord Chesterfield, which had not been anticipated centuries beforehand by the great Hindu thinker Bhishma.

The reader who contrasts Bhishma with La Rochefoucauld will be struck by a peculiarity in the way each expresses his thought. Bhishma tells us what we ought to do; La Rochefoucauld says what people generally do. In other words, Bhishma is pre-eminently a trainer of the mind, a teacher and adviser, and La Rochefoucauld a commentator on what he has seen or collected of human experience. It may also be noted that Bhishma is neither so brief nor so dogmatic as La Rochefoucauld; he often explains and gives reasons for his maxims, which seldom fail to carry conviction.

The characters of these two moralists seem

different, though so much of their thought coincides. It is admitted by all who have studied the question that Bhishma was the personification of solemnity and contentment. "Which is graver, Bhishma or the Himalaya?" asks the Hindu. But La Rochefoucauld was regarded as a restless, fighting, intriguing, brilliantly ambitious man of the world, and however exaggerated their statement may have been, his enemies had no hesitation in declaring the maxims to be the fruits of a disappointed career. Neither in Bhishma's life-time nor after his death has there ever been the least suspicion that he was actuated in his teachings by selfish or spiteful motives. It should be remembered that all Bhishma's maxims which are based on expediency were meant by him to aid the worldly-minded to avoid pitfalls; otherwise he was a great teacher of men whose souls soared high and who could base their actions upon righteousness and justice. His precepts were for centuries the foundation of Hindu Imperialism, and when my distant ancestors crossed the seas to conquer Ceylon, Java, and other coveted possessions, every Hindu statesman depended greatly upon Bhishma's rules of diplomatic conduct, a compliment which can scarcely be paralleled in the case of La Rochefoucauld's Maxims. Even in the later years of Hindu Imperialism the Greek ambassador Megasthenes at the court of Chandragupta at Pataliputra about 302 B.C. found that in Hindu statesmen he

had to confront rather formidable rivals, convinced as they were, by the teachings of their revered Bhishma, of the soundness and adaptability of their political doctrines.

Another point of contrast between the two philosophers is afforded by their private lives. While La Rochefoucauld contracted successive friendships with three of the most brilliant women of his day—Madame de Chevreuse, the Duchess of Longueville, and Madame de la Fayette—Bhishma's name was never intimately associated with that of any woman, much less with anything of the nature of the remarkable *liaisons* which had so great an influence upon the French thinker. Moreover, among Bhishma's sayings subjects like flirtation are conspicuous by their absence, whereas in La Rochefoucauld's Maxims, true to his French traditions, witty and pertinent observations upon the lighter passions figure prominently.

I propose now to cull a very few ideas straight from the two philosophers, showing the sympathy of thought between them. In so doing I am giving neither the Sanskrit nor the French original, for the obvious reason that if the Sanskrit texts of Bhishma were quoted, very few readers of this volume would understand them, while to quote La Rochefoucauld in his native language and Bhishma in translation would be manifestly unequal treatment.

The subjects which I have chosen for this brief

survey are two in number, the doctrine of Expediency and that of Karma. How few! Yet after all, though divisible under thousands of sub-headings, cannot the entire range of human action be brought under two main divisions, justice and expediency? The former, justice, has been taken up by all the great Divine teachers, like Christ and the Buddha; the latter, expediency, has always been recognised by the worldly-wise, whether, like Bhishma, they lived in the East in the dawn of time, or, like La Rochefoucauld, belonged to Western civilisation of the present era.

Neither Bhishma nor La Rochefoucauld is an ultra-sentimentalist. Bhishma believes that the best education is that which teaches how to realise a reality. By means of tales embodying his subtle maxims, the Hindu is taught from childhood to measure the springs of human action and to adjust his own action accordingly. All our deeds, according to Bhishma, even the gifts we make and the religious rites we perform, are done through self-interest.[1] (See p. 497.) "No servant serves his master solely with the motive of benefiting him. Service is performed with purpose of benefiting oneself as well as the master. All acts spring from selfish motives."[2] "I know of no affection existing between human beings that has not its root in some motive

[1] *The Mahabharata, Santi Parva,* ccxcviii. 40.

[2] *Ibid.,* cxi. 85.

of self-interest. . . . One is beloved for his generosity; another for his pleasant speech; another for his charity; in short, a person is beloved for the sake of the purpose he serves."[3] La Rochefoucauld likewise holds that self-interest rules the world. "Interest," he declares, "speaks all sorts of tongues and plays all sorts of characters; even that of disinterestedness."[4] "Interest sets at work all sorts of virtues and vices."[5] "What men term friendship is merely a partnership with a collection of reciprocal interests, and an exchange of favours—in fact it is but a trade in which self-love always expects to gain something."[6] "We do not give our hearts away for the good we wish to do, but for that we expect to receive."[7] Even mourning for the dead may spring from self-love. "The pomp of funerals," says La Rochefoucauld, "concerns rather the vanity of the living than the honour of the dead."[8] Bhishma teaches that religious benefit accrues to oneself from the due performance of ritual for the dead. "The carrying out to the best of one's ability of all ceremonies ordained to be performed for one's deceased ancestors, all this is done to benefit oneself."[9] But in this case Bhishma does not level a reproach at the Hindu; he merely emphasises a religious tenet.

[3] *The Mahabharata, Santi Parva,* cxxxviii. 147-149.

[4] Maxim 39. (When not otherwise stated, the Maxims are taken from the edition of 1678.) Harrap, London.

[5] Maxim 253. [6] Maxim 83. [7] Maxim 85.

[8] Maxim 213, edition 1665. [9] *Santi Parva,* ccxcviii. 40.

Gratitude, according to La Rochefoucauld, is mostly "but a secret desire of receiving greater benefits."[10] It is "as the good faith of merchants; it holds commerce together; and we do not pay because it is just to pay debts, but because we shall thereby more easily find people who will lend."[11] According to Bhishma, "No one should injure a friend. . . . All should be grateful, and all should try to do good to their friends." And why? Because "everything is to be gained from a friend. One may obtain distinctions from friends; through friends one may secure various enjoyments; by the aid of friends one may be delivered from different perils and troubles. The wise man should bestow his best care upon honouring his friends."[12] Bhishma notes that "after a service has been rendered very scanty consideration is shown to the one who has performed it; hence no favour should be so complete as to leave nothing more to be expected by the recipient."[13] The same ungrateful behaviour between man and man has been observed by La Rochefoucauld. "Many people show gratitude for trifling favours, but there is hardly one who does not show ingratitude for great favours."[14] It will be seen that in the rule of conduct which Bhishma prescribes to avoid being thus treated he explains the reason for such ingratitude.

Who is a friend and who a foe? "There are

[10] Maxim 298. [11] Maxim 223. [12] *Santi Parva,* clxxiii. 20–22.
[13] *Ibid.,* cxxxviii. 109. [14] Maxim 299.

no distinct kinds of beings called foes and friends," says Bhishma, "for people turn into friends or foes according to force of circumstances."[15] "When the time comes, make peace with a foe; when the time comes, wage war against a friend."[16] "Reconciliation with our enemies," says La Rochefoucauld, "is but a desire to better our condition, a weariness of war, the fear of some unlucky accident."[17] To suit the action to the time is certainly Bhishma's maxim for those who wish to extricate themselves from the hands of unscrupulous foes. "He who desires success should, as circumstances require, speak pleasant words, incline his head in reverence, and shed tears. While it is unsuitable to act otherwise, he should carry his enemy upon his shoulders; but when occasion serves, he should shatter him to pieces as an earthen pot is dashed upon the stone."[18] (See p. 145.)

Can there be any renewal of friendship between two men who have suffered at each other's hands? Suppose both would be involved in serious trouble in case a secret of vital importance to both leaked out; or imagine a case in which both could gratify their ambition if they acted conjointly towards that end, though neither alone could achieve success, as when one man has money but needs brains, and the other has brains but needs money: even after a breach there

[15] *Santi Parva,* cxl. 51.
[16] *Ibid.,* cxxxviii. 200.
[17] Maxim 82.
[18] *Santi Parva,* cxl. 17, 18.

might be the strongest alliance between such men, provided neither was blind to his own interests. So says Bhishma. And Bhishma's principle is certainly in agreement with La Rochefoucauld's dictum already quoted, that "what men term friendship is merely a partnership with a collection of reciprocal interests, and an exchange of favours." If it be possible to form useful alliances between nations after centuries of war and mutual distrust, why not between individuals after a single rupture, due perhaps to an impulse or a severe provocation, if a renewal of friendship would greatly serve the interests of both? "A man with many ends to accomplish should not hesitate to deal even with one who has shown himself ungrateful,"[19] says Bhishma.

Bhishma has many things to tell us which are not very pleasant hearing, but, like La Rochefoucauld, he is never afraid to sift matters till he comes down to essentials, and with regard to the springs of human action he is sincere enough to face boldly much that many others feel but do not care to admit even to themselves. For instance, when counselling kings as to the friends and ministers whom they should gather round them, he urges them to beware of their own kinsmen, since a kinsman cannot bear to see a kinsman's success.[20] This view that kinsmen are jealous of each other's prosperity may be

[19] *Santi Parva,* cxl. 20. [20] *Ibid.,* lxxx. 31.

remembered alongside La Rochefoucauld's notorious statement that "in the adversity of our best friends we always find something which is not wholly displeasing to us."[21]

Those who seek to govern by kindness may not be prompted altogether by desire for the good of the governed. "A king who would be prosperous should draw men round him by pleasant words, distinctions and gifts. Thus should he enlist and keep them in his service,"[22] says Bhishma. Here is La Rochefoucauld's comment on much the same subject: "The clemency of princes is often but policy to win the affections of the people."[23]

Like the Hindu thinker, La Rochefoucauld recognises that nothing is wholly good or wholly bad, that "vices enter into the composition of virtues as poison into that of medicines."[24] He would no doubt have applauded Bhishma when the latter advised the king to fill his treasury, but at the same time warned him that such wealth could neither be acquired by behaving with purity and uprightness, nor by relentless cruelty, but by a middle course.[25] Similarly there were desires which Bhishma did not consider it essential for a ruler of men to eschew entirely, though they might well be avoided; they would only be vice if he were so attached

[21] Maxim 99, edition 1665. [22] *Santi Parva,* cxl. 55.
[23] Maxim 15. [24] Maxim 182.
[25] *Santi Parva,* cxxxiii. 3.

to them as to be their slave.[26] No false sentiment or idealism prevented these two acute intellects from seeing the world as it is.

The second great point which I propose to discuss is with reference to the Hindu doctrine of Karma, which is very important in its effect on Hindu psychology. Let us see how near the French philosopher comes to accepting the theory. "It seems," says La Rochefoucauld, "that nature has at man's birth fixed the bounds of his virtues and vices."[27] "Every creature," says Bhishma, "enters the world bringing with him his own share of happiness and misfortune. . . . Impelled by their own acts, good and evil, all must journey along this common path."[28] Over and over again La Rochefoucauld admits that something, call it destiny, luck, chance, or what you will, shapes man's ends and has its way helped by, or even in spite of, all his wisdom and effort. "There is no praise we have not lavished upon Prudence," he sighs, "and yet she cannot assure to us the most trifling event."[29] "Our wisdom is no less at the mercy of Fortune than our goods."[30] "Although men flatter themselves with their great actions, they are not so often the result of a great design as of chance."[31] Similarly, to take two instances out of many, Bhishma puts

[26] *Santi Parva,* lvi. 42.
[27] Maxim 189.
[28] *Santi Parva,* cliii. 37, 38.
[29] Maxim 65.
[30] Maxim 323.
[31] Maxim 57.

into the mouth of one of the creatures in a fable the words: "Ill luck is born with the body,"[32] and in another context avers that he has never seen a battle in which one of the contesting parties could say beforehand that his side was certain of victory.[33] But neither Bhishma nor La Rochefoucauld upheld the principle of leaving things to Destiny. "Destiny and exertion are interdependent," says Bhishma. "The unhappy man of inaction is ever weighed down by all kinds of misfortune."[34] "Without swift exertion destiny alone never succeeds in attaining the ends which kings desire. Exertion and destiny hold equal sway. Of the two, I hold exertion to be superior, since destiny is already fixed as the result of previous exertion."[35] "Idleness," says La Rochefoucauld, "does not often fail in being mistress; she usurps authority over all the plans and actions of life; imperceptibly consuming and destroying both passions and virtues."[36] Both philosophers urge the utilisation of opportunities. "If the occasion arises," says Bhishma, "the king should strike at his foe without allowing it to pass. . . . If a man once misses his opportunity, he can never have it again."[37] "To be a great man," says La Rochefoucauld, "one should know how to profit by every phase of fortune."[38] (See p. 85.)

[32] *Santi Parva,* cliii. 35. [33] *Virata Parva,* lii.
[34] *Santi Parva,* cxxxix. 81, 82. [35] *Ibid.,* lvi. 14, 15.
[36] Maxim 266. [37] *Santi Parva,* ciii. 19, 20. [38] Maxim 343.

The English proverb "knowledge is power," exists in a more accurate form among Bhishma's sayings—"capacity to apply knowledge is power." (See p. 430.) Similarly La Rochefoucauld maintains: "It is not enough to have great qualities, we should also have the management of them,"[39] and "few things are impossible in themselves; application to make them succeed fails us more often than the means."[40] "All our qualities are uncertain and doubtful," he declares, "both the good as well as the bad, and nearly all are creatures of opportunities."[41] Creatures of opportunity or creators of opportunity—between these two alternatives lies the whole difference between failure and success. It may be noted that in accordance with their respective rôles of teacher and commentator, Bhishma is constantly advising men to cultivate strength of mind, self-mastery, while the Frenchman more frequently simply points out cases of disastrous results where men show lack of power to guide themselves.

Both the Frenchman and the Hindu preach a gospel of hope. "Whatever disgrace we may have deserved," says La Rochefoucauld, "it is almost always in our power to re-establish our character."[42] One of the greatest tenets of Hinduism is the power of the human being, by good deeds, to retrieve the past and mount higher in the evolutionary scale. "Exertion and

[39] Maxim 159.
[40] Maxim 243.
[41] Maxim 470.
[42] Maxim 412.

destiny," says Bhishma, "uniting together, bring forth fruits. One should ever act with hope. How can the despondent attain happiness? Things one desires may be gained by resolution."[43] (See Introduction, p. 67.)

Believing, therefore, that everything one endures is the result of one's own acts, Bhishma counsels men so to live as to avoid unpleasant consequences. Some of the means he advocates are similar to those which La Rochefoucauld observes in practice among men who have judgment. "He is really wise," says the Frenchman, "who is nettled at nothing."[44] "The wise man," says Bhishma, "should never abuse others in return for insult. . . . He who is endowed with wisdom and knowledge looks upon insult as nectar. Being abused, he sleeps with untroubled mind."[45] Yet La Rochefoucauld, like Bhishma, would not have men silly dupes. "It is sometimes necessary to play the fool to avoid being deceived by cunning men,"[46] he says. And again: "There is great ability in knowing how to conceal one's ability."[47] The king, according to Bhishma, "should be blind when it is expedient not to see, and deaf when it is necessary not to hear."[48] "In speech alone should the king display humility; at heart he should be keen as a razor."[49] "Humility,"

[43] *Santi Parva*, cliii. 50, 51. [44] Maxim 203.
[45] *Santi Parva*, ccc. 25, 26. [46] Maxim 129.
[47] Maxim 245. [48] *Santi Parva*, cxl. 27. [49] *Ibid.*, 13.

says La Rochefoucauld, "is often a feigned submission which we employ to supplant others. It is one of the devices of pride to lower us to raise us."[50] (See p. 118.)

The happiness philosophy of Bhishma and that of La Rochefoucauld bear a strong resemblance. Both emphasise the value of contentment. According to Bhishma, self-control is the mark of wisdom, and the great happiness-bringer. "Through self-control one attains to the highest happiness both here and afterwards. . . . The man of self-control sleeps in happiness, awakes in happiness, and passes through the world in happiness. His mind is ever cheerful. He who is without self-control ever endures misery, and brings down upon himself numerous misfortunes all sprung from his own faults."[51] (See p. 494.) "Few things are needed to make a wise man happy; nothing can make a fool content; that is why most men are miserable,"[52] says La Rochefoucauld. "The greatest happiness in the world is wisdom,"[53] says Bhishma. "Ignorance is the root of misery."[54] "When we do not find peace of mind in ourselves, it is useless to seek it elsewhere,"[55] observes the Frenchman.

Instances could easily be multiplied to show that the intellectual light which flowed from India in the early dawn of recorded history can

[50] Maxim 254.
[51] *Santi Parva,* clx. 11, 13.
[52] Edition 1693.
[53] *Santi Parva,* clxxx. 2.
[54] *Ibid.,* clix. 3.
[55] Maxim 53, Edition 1665.

meet and blend with this later light springing from the West. But enough has been said to emphasise the great psychological affinity that exists between Frenchmen and Hindus.

Western readers who may be interested in psychological affinity between East and West will find further information in my article on "War Philosophy, Hindu and Christian, 1500 B.C. and 1915 A.D."[56] In that article the reader will see how Hindu statesmen who anticipated by over thirty centuries Grotius, the author of *De Jure Belli ac Pacis*, and forestalled the Conferences of Geneva, St. Petersburg, Brussels, and the Hague, held views on international law very similar to those which the great political thinkers of Europe have since codified.

S. M. MITRA.

[56] *Hibbert Journal,* July, 1915, pp. 747-764.

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